

MEMORANDUM

**PRINCETON THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY**

To : Eileen and Sam Moffett
From : David Wall
Date : July 19, 1985
Subject: 1986 Summer School

Thank you for the course title "The Good News and Cultural Barriers - Christian Mission in a Pluralistic World." We will probably ~~only~~ use the sub-title in the course description because with both titles it is too long.

Yes, please send me a course description. I will need it by early September.

I hope your trip to Spokane was enjoyable. I plan to take some time off in late August but will be back on September 11.

DW/kv



"Christian Truth and Cultural Barriers"
 (Mission in a Pluralistic world at home ^{and} abroad)

- Mon. July 21 ① What is Culture? (E.) (definitions + distinctions of forms, function +)
 ② Interaction of X'n faith w. non-X'n culture (S.)
- July 22 ① Particulars + Universals of Culture
 ② Communication + culture (slide presentation of principles)
- July 23 ①
 ②
- July 24 ①
 ②

- I. Mon. July 21 ① Get acquainted
 ② Interaction of X'n Faith + Non-X'n Culture - SAM
- July 22 ③ What is Culture? - EFM (Hebert, Inghate, Nide)
 ④ What is Communication? - EFM (Principles).
- July 23 ⑤ Culture - Its elements as barriers: (A) Race (SAM)
 ⑥ " " " (B) Language (SAM)
- July 24 ⑦ " " " (C) Religion I (EFM) slides (Rel. of Old K.)
 ⑧ " " " Religion II SAM
- July 25 ⑨ " " " Religion III SAM
 ⑩ Discussion

- II. Mon. July 28 ⑪ The Tradition: The Cultural Barriers of the "Mission Field"
- July 29 ⑫
 ⑬ Nepal (slides) EFM
- July 30 ⑭
 ⑮ African Indep. Religions SAM
- July 31 ⑯
 ⑰ Women EFM
- Aug. 1 ⑱
 ⑳ Contextualizing Theology SAM.
 Discussion.

- III. Mon. Aug. 4 ㉑ The Cultural ^{Barriers} ~~Barriers~~ of the West: the new Problem.

D. John Lee, ed

10 • *Ethnic-Minorities and Evangelical Christian Colleges*

(Lanham, MD: University Press of America, 1991)

ther distinguished as a Nazarene. Jesus was a Jew. He ate Jewish food, observed Jewish holidays, dressed like a Jew, and followed the Jewish Law. *This God-Jesus was ethnic.* God chose to reveal themselves in a fashion with which people could relate, conceptually and literally.

Jesus lived within an ethnically and religiously pluralistic Roman-controlled society. He was probably trilingual—most scholars agree that he at least spoke Hebrew, Aramaic, and Greek. Jesus spoke in languages that people could comprehend. He spoke in languages which were both the product and shapers of cultural and ethnic communities. He spoke in languages which were both ambiguous and dynamic. Thus, understanding Jesus' words would be a process, not a single event frozen in time. A community of people would be necessary to interpret Jesus and His words as recorded by the apostles. The Creator meets people where they are at, and all people are in a particular cultural and historical context which is constantly changing. This incarnational view of revelation significantly challenges the traditional understanding of how Christians relate to culture *and* cultural diversity.

[by D. John Lee]

Christ and Culture Revisited

Richard Niebuhr's typology (1951) summarizes the traditional understandings of how Christians can relate to culture. Table 1 presents the five strategies which Niebuhr saw Christians adopting as they interacted with their culture.

Table 1

Niebuhr's Christ and Culture Typology (1951)

TYPE	EXAMPLE
1. Christ against culture	Amish
2. The Christ of culture	Liberalism
3. Christ above culture	Thomistic
4. Christ and culture in paradox	Lutheran
5. Christ the transformer of culture	Calvinist

The first type sanctifies the "Christian" context and views "culture" as pagan. The strategy of Christians in this case is non-interaction or minimal contact with culture. The second strategy assumes a continuity between Christ and culture, with the latter naturally progressing towards the ethic of the former. The third type argues that some aspects of culture reflect the transcendent Christ and others do not. The fourth assumes that Christ and culture are irreconcilable, and therefore the two must be held in tension. The last position calls Christians to actively be involved in the transformation of culture.

From my perspective, Niebuhr's typology is built upon a faulty distinction and some very questionable presuppositions. This model assumes that in some way "Christ" is a separate conceptual category or distinct way of life which is above or transcendent of all cultures. The typology assumes that "Christ" or Christian community exists independent of a cultural context.³ Given this assumption, the issue becomes one of "interaction" between a transcendent Christ and present culture. Thus, he organizes his analysis around the various ways two separate entities could relate to one another. For example, two ethnic groups could either avoid one another, assume they are the same or opposites, or one group could judge itself as better and pressure the other to conform to some set of standards. That is, Niebuhr's analysis was directed by how he conceived the issue.

Incarnation and Contextualization

A shift in metaphor reframes the issue and thus its analysis. Instead of Christ and culture being a problem of "interaction", it is possible to conceive of the issue as "incarnation". Again, I believe that God's revelation and presence is through the interpersonal. And, all persons exist within a cultural and historical context, including Moses and Jesus. Thus, the Christian challenge with regards to culture can be described as *contextualization*⁴, not interaction (cf. Costa, 1988). There are numerous definitions for this concept, but I define contextualization as *the processes of discerning and creating cultural and ethnic forms (e.g. concepts, metaphors, symbols, practices, etc.) which can be useful in communicating and realizing some set of values within a particular time and place*. These processes assume a stance which is in constant dialogue with ethnic and cultural forms. That is, people who contextualize must continually evaluate their own context.

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Professor: Moffett & Moffett

No. and Name of Course: S 330/730. CHRISTIAN TRUTH AND CULTURAL BARRIERS

Term and Date: July 21 - Aug 8

Author	Title	Call number	Out of print	Ordered	Received	*Unavailable
H. Richard NIEBUHR,	CHRIST AND CULTURE					
L.J. LUZBETAK	THE CHURCH AND CULTURES					
D. HESSELGRAVE	COMMUNICATING CHRIST CROSS-CULTURALLY					
Eugene NIDA	RELIGION ACROSS CULTURES					
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B. C.E. FLEMING	CONTEXTUALIZATION OF THEOLOGY					

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CULTURE

Paul Tillich - "Religion is the substance of culture; culture is the form of religion" (Theology of Culture)

Henry R. Van Til - "Culture [is] that activity of man, the image bearer of God, by which he fulfills the creation mandate to cultivate the earth, to have dominion over it and to subdue it." (The Calvinistic Concept of Culture, preface)

Clifford Geertz - "Strip off the motley forms of culture and one finds the structural and functional regularities of social organization. Peel off these in turn and one finds the underlying psychological factors - 'basic needs'.. that support and make them possible. Peel off psychological factors and one is left with the biological foundations - anatomical, physiological, neurological - of the whole edifice of human life." (The Interpretation of Culture, p. 17)

See esp. Part III on religion, esp. "Religion as a Cultural System".

CHRISTIAN TRUTH ACROSS CULTURAL BARRIERS
(Missions in a Pluralistic World at Home and Abroad)

S 330/S 730
Summer 1986

Samuel Moffett
Eileen Moffett

Course Description:

In this course's focus on Christianity and Culture on all six continents, attention will be given to sharpening Christian awareness of local and global socio-cultural distinctions; and to identifying what is the truth to be conveyed and how it can be communicated effectually across and between the culture of the first century (the Bible), the culture of the 20th century Christian communicator, and the various cultures of present-day receptors. Discussions will involve principles of communication, and contextualization.

Course Requirements:

Required reading: Lesslie Newbigin, Foolishness to the Greeks (Eerdmans, 1986)
H. Richard Niebuhr, Christ and Culture (if unavailable, one of the following:

David J. Hesselgrave, Communicating Christ Cross-Culturally (pp. 1-141 plus three other chapters of your own choice); or Charles H. Kraft, Christianity in Culture (pp. 1-115; 169-178; 261-290).

One-page reviews of each of two books chosen from the Recommended Reading list.
Two five-page papers on subjects chosen from the Suggested Topics list. These papers will be presented for discussion, usually in the second period of each day.

There will be no final examination.

Schedule: Class hours 9:00 a.m.-10:20; 11:00-12:15 p.m.

Outline (tentative)

- Week 1 July 21 - Introductions; Christian faith and non-Christian culture: the interaction.
 July 22 - Principles of communication; What is culture?
 July 23 - Culture: the barrier of race.
 July 24 - The barriers of language. Discussion.

 July 25 - The barriers of religion. Discussion.
- Week 2 ~~July 28~~ - ~~Culture: Nepal, a case study.~~ Slides, discussion. EFAM
 July 29 - Religious barriers: ^{Religious Barriers "Korean Traditional Religions"} African independent churches and religion. Paper and Discussion. ^{Contextualization, Korean Church Growth} SHM
 July 30 - Religious barriers: ^{Latin America, A Cross-Cultural Harrier (Domenech; Nigerian)} Korean traditional religions. Slides, discussion.
 July 31 - A classical definition: ^{World View (Gunnar)} Niebuhr's Christianity and Culture. Discussion, papers. ^{Dynamics of Evangelism (Fowler), Puerto Rican Culture (Arce)}
- August 1- ^{Jesus and His Disciples (EFM)} Jesus and His disciples. Papers, discussion.
- Week 3 ^{Black American Culture (Adams); Is There a Ku Culture (Vicari)}
 August 4- Asian-American Churches (Dr. Lee). Discussion, papers.
 August 5- ^{Religious Contextualization: African Independent Churches - SHM} Barriers of sex: Women and mission. Discussion, papers.
 August 6- Contextualizing Theology Discussion, papers.
 August 7- Western cultural barriers to Christianity. Discussion, papers.
 August 8- Review; summaries and discussion. Thoughts in closing.

Recommended Reading

- Louis J. Luzbetak, *The Church and Cultures* (Techny, IL: Divine Word, 1970)
Eugene Nida, *Customs and Cultures* (N.Y.: Harper, 1954)
 Message and Mission (N.Y.: Harper, 1960)
Paul G. Hiebert, *Cultural Anthropology* (Grand Rapids: Baker, 1983)
Mark K. Taylor, *Beyond Explanation: Religious Dimensions in Cultural Anthropology* (Macon, Ga: Mercer, 1986)
Don Richardson, *Peace Child* (Glendale, CA: G/L Publ., 1974)
Bruce Nichols, *Contextualization: A Theology of Gospel and Culture*. (Downers Grove, IL:IVP, 1979)
Charles H. Kraft, *Communicating the Gospel God's Way*. (Pasadena, CA: Wm. Carey, 1979.)
John Stott and R.T. Coote, ed., *Gospel and Culture*. (Pasadena, CA: Wm. Carey, 1979)
Marguerite G. Kraft, *Worldview and the Communication of the Gospel*. (Pasadena, CA: Wm. Carey, 1978)
Carl F. Hallencreutz, *New Approaches to Men of Other Faiths*. (Geneva: WCC, 1970)
J.N.D. Anderson, *Christianity and Comparative Religion*. (Downers Grove, IL:IVP, 1974)
D.T. Niles, *Buddhism and the Claims of Christianity*. (Richmond, VA: John Knox, 1967)
G.H. Anderson and T. F. Stransky, ed. *Mission Trends No. 5*. (Grand Rapids: Eerdmans, 1981)
 Mission Trends No. 3 (Grand Rapids: Eerdmans, 1976)
Phil Parshall, *Bridges to Islam*. (Grand Rapids: Baker, 1983)
Donald McGavran, *Ethnic Realities* (Pasadena: Wm. Carey, 1979)
W.A. Visser 't Hoft, *No Other Name* (Naperville, IL: SCM, 1963)
Tetsunao Yamamori and C.R. Taber, *Christopaganism or Indigenous Christianity?* (Pasadena, Wm Carey, 1975)
Alfred C. Krass, *Evangelizing Neopagan North America*. (Scottsdale, PA: Herald, 1982)
 Five Lanterns at Sundown. (Grand Rapids: Eerdmans, 1978)
James Engel and H.W. Norton, *What's Gone Wrong With the Harvest?* (Grand Rapids: Zondervan, 1975)
James F. Engel, *Contemporary Christian Communications* (Nashville: Thomas Nelson, 1979)
John C.B. and Ellen C. Webster, *The Church and Women in the Third World*. (Philadelphia: Westminster, 1985)

PRINCETON THEOLOGICAL SEMINARY SUMMER SCHOOL

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Largest Protestant Denominations in the Third World

	Adherents 1980	(Adults 1980)	Adherents 1952
1. Church of Christ, Zaire	4,728,000	(1,519,000)	1,174,000
2. Assemblies of God, Brazil	4,000,000	(2,753,000)	220,000
3. Philippine Independent Church (Aglipay)	3,500,000	(1,860,000)	3,000,000
4. Kimbanguist Church, Zaire	3,500,000	(2,000,000)	- -
5. Anglican Church, Nigeria (CMS)	2,941,000	(359,970)	403,000
6. Council of Dutch Reformed Churches, S. Africa	2,142,000		1,665,000
7. Protestant (Reformed) Church, Indonesia	1,959,000	(987,000)	1,033,996
8. Nigeria Fellowship of Churches of Christ (S.U.M.)	1,746,000	(100,550)	25,000
9. Church of South India	1,556,000	(516,000)	895,000
10. Church of Christ, Manalista (Philippines)	1,500,000	(400,000)	
11. Anglican Church Uganda (CMS)	1,384,000	(306,000)	321,000
12. Anglican Church of South Africa	1,236,000	(327,000)	597,000
13. Presbyterian Church in Korea (Tonghap)	1,100,000	(280,000)	240,000
14. Council of Baptist Churches, N.E. India	1,065,000	(230,000)	
15. Baptist Convention, Brazil	1,050,000	(350,000)	125,000
16. Batak Christian Protestant Church, Indonesia	1,044,000	(465,000)	502,000
17. Pentecostal Churches of Indonesia	1,000,000	(750,000)	
18. Congregations Crista, Brazil	1,000,000	(600,000)	
19. Evangelical Pentecostals, Brazil for Christ	1,000,000	(250,000)	
20. South African Methodist Church	942,000	(374,000)	684,000
21. Methodist Church in South Asia (India)	901,000	(421,000)	450,000
22. Presbyterian Church of Korea, (Hapdong)	900,000		240,000
23. Madagascar Church of Jesus Christ	881,000	(250,000)	600,000
24. Burma Baptist Convention	798,000	(249,000)	439,000
25. United Ev. Lutheran Churches in India	790,000	(340,000)	483,000
26. Church of Central Africa, Malawi (Presbyterian)	766,000	(282,000)	386,000
27. Korean Methodist Church	700,000	(301,800)	129,000
28. Evangelical Lutheran Church, Brazil	629,000	(136,000)	740,617
29. Presbyterian Church of Brazil	623,000	(124,900)	123,000
30. Zion Christian Church, South Africa	600,000	(300,000)	
31. Tanzania Evangelical Lutheran Church	592,000	(274,000)	62,000

<u>The largest denominations (World)</u>	<u>Adherents</u>	<u>Adult</u>
1. Evangelical Church in Germany	28,500,000	22,000,000
2. Church of England	27,660,000	9,600,000
3. Southern Baptist (USA)	14,000,000	11,600,000
4. United Methodist (USA)	14,000,000	10,300,000

- Statistics adapted from
World Christian Encyclo-
pedia, 1982

In This Issue

In January 1985 we devoted an entire issue to new primal religious movements. Several articles at that time indicated the problem of classifying these various groups. In the initial article of this issue, Dean Gilliland suggests a theological grid to evaluate African independent churches.

Each of the constituencies within the ASM is putting a renewed emphasis upon evangelism. Jerry Persha analyzes the Apostolic Exhortation, *Evangelii Nuntiandi*, to present the Roman Catholic understanding of the evangelizing mission of God's people.

We have all been puzzled by the degrees of receptivity given to the gospel message by different groups of people. Robert Montgomery draws upon his missionary experience and more recent research to show how the social sciences can shed light on this important missiological issue.

Christian workers living in other cultures do not spend all of their time dealing with tough ideological issues! Much of their energy may be consumed on very practical matters. How can I make the best decision in this situation? What is the best way to educate our children? Robert Ramseyer, using biblical data and anthropological insights, presents a continuum in criteria for decision-making and shows how this relates to Christian mission.

Jeanne Stevenson-Moessner and Brian Hill utilize their backgrounds in education to give us two very perceptive articles on the cultural, social, educational, and spiritual needs of missionary children. Their bibliographies reveal the extent of the literature dealing with these important issues.

We are grateful for the associate editors of *Missiology* who will be producing the October issue of the journal while I am traveling in Asia. I am sorry to have missed all of you at the APM and ASM meetings at North Park Seminary in Chicago. RRC

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How "Christian" Are African Independent Churches?

DEAN S. GILLILAND

The article recognizes the impact that independent churches are having on the formation of Christianity on the African continent. Failure to recognize these churches arises from issues that are related to the historical missionary movement. A responsible theological evaluation of these churches must be done. Superficial acceptance is as intolerable as unfair condemnation. A grid for typing the wide-ranging movements is as follows: (1) Primary-evangelical Pentecostal, (2) Secondary-evangelical Pentecostal, (3) Revelational-indigenous, (4) Indigenous-eclectic. Classification of the churches into these groups utilizes African religious phenomena as well as normative Christian factors such as the role of Scripture, the place of Christ, and the sacraments.

Introduction

Last week I finished teaching the course in African Independent Churches. The class is made up of African pastors as well as missionaries who have been working in Africa. Nearly all the students confess at the end of the course that, even though they know about independent churches and are usually surrounded by them, they have never taken them seriously.

I know the strong temptation not to notice some 30 million people who call themselves Christians in Africa. I went to Africa as a church-planting missionary in 1956. I knew there were curious groups around who had names like Cherubim and Seraphim, African National Church, and Faith Tabernacle, but I was already closed to "cults" and "sects" of all kinds because of my upbringing. Not only did I, as a missionary, pay no attention to these groups, I considered it my Christian responsibility to warn all pastors

Dr. Dean S. Gilliland was a missionary for 22 years with the United Methodist Church in Nigeria. He is Associate Professor of Contextual Theology at the School of World Mission, Fuller Theological Seminary.

and interested laymen against them. The epithets with which we described them ranged from "heretical" to "satanic."

When I moved from village work in Nigeria to the city of Jos and became the principal of the Theological College of Northern Nigeria, I took a serious look at the "independent" churches for the first time in my missionary life. This came after a full fifteen years of ministry in Africa. I felt that if there were going to be any kind of change of attitude on the part of some 100 students at the seminary, I, as principal, should begin by breaking new ground. So I attended the outdoor Lenten services of the local Cherubim and Seraphim Movement,¹ which are held each year during the two weeks before Easter. These gatherings took place outdoors on the rocky hill just behind our school in the town of Bukuru. To say the least, I was a curiosity for the faithful of the Cherubim and Seraphim, and this was a new experience for me.

The world is beginning to accept the fact that Africa is becoming a Christian continent. Islam has pretty well leveled off as the religion of North Africa and the northern part of the sub-Sahara. The figure of nearly 300 million Christians on the African continent is impressive. When we speak about statistics of Christianity compared to other religions, we are gratified by what God is doing. The fact remains, however, that the data for Christianity in Africa includes churches of every variety, all movements, all sects, all groups that identify themselves as Christian, regardless of their origin, affiliation, practice, or belief.² When we speak of Christianity in Africa, we include many Christians and churches who do not even accept each other as Christians. The further away we stand from African Christianity, the more acceptable it is to speak of Africa as the evolving Christian continent. But once inside a given country or area, there is a woeful lack of understanding among various so-called Christian churches. African Christianity is to be admired for its diversity and vitality, but it is also characterized by unawareness, unconcern, and even rejection from group to group.

Generally speaking, there is more enthusiasm for African independent churches outside of Africa than inside. This does not mean that African Christians are more ingrown or more ethnocentric than Christians in the West, but it reflects how well African churches have learned Protestant exclusivism, separatism, and denominationalism. Of course, there is need for discernment when we talk about the true church in Africa. We are impressed and truly grateful for the growth of Christianity on the African continent. But, as we have said, a great many of the Christians on the African continent do not know or accept each other.

Independent Churches Vis-à-vis Mission-Planted Churches

Much is unusual about Africa, and the phenomenon of African independent churches is no exception. Why is it that there is so little mutual

understanding for, and acceptance of these independent churches? The answer is that Africa presents a special situation that touches a number of points. For one thing, the rapid growth and colorful variety of these churches has come in just a few short years. The churches and denominations that came out of the missionary movement had hardly begun to know or work with each other when these new religious movements appeared and began growing alongside them. South Africa is almost a story within itself with its own unique reasons for the rise of independent churches. We were well into the twentieth century before anyone took serious note of the incredible dynamism and spread of the Zionistic movements in South Africa.³

Nigeria has been the fountainhead of independent churches along the West African coast. Practically all of this growth started around 1930 with the various Aladura groups. Fairness would, therefore, lead us to say that historical or mission-planted churches in Africa have not really had enough time to think theologically about their relatedness to the independent movements. Added to this is the fact that practically all of these countries have been going through the agonies of transition to self-government, general change, and economic stress. This has not given historical churches the healthy environment needed for reflection on their own identity or a real sense of accountability to each other.

Besides, history has been too short and memories are still too fresh. A great number of these independent churches are of the "Ethiopian" variety, which in the South African context means that they are groups which broke away from major churches and denominations.⁴ Leaders, both African and missionary, do not soon forget why this group or that leader, for whatever reason, carried a segment of the denomination into separation and formed a new church. Over and over again, in discussion with leaders of both the "mission type" churches and the independent churches, there arise complicated stories of why separations took place. The reasons that African churches break away from each other are little better than the reasons given for such schisms here in the West. As might be expected, many are not "spiritual" reasons but come from such things as personal animosities, unfulfilled prophetic gifts, problems between ethnic groups, issues centering on money and political power. Church splits, even here in the West, need plenty of time to heal and some of them are never healed.

Another reason why these churches find it hard to relate to each other is that in many places missionaries are still too close by. The heavy mission presence reminds the church of its obligation to "keep the faith" and be "orthodox." Many national pastors are beholden to the history of the mission. Missionaries who may say that they are not officially connected to the church nevertheless continue to have a strong influence over the leadership when it comes to doctrine and practice. Even where the missionaries are no longer present, the first or second generation of African pastors remember

well what the missionaries taught them. In 1974, when I proposed that our own church in Northern Nigeria seek fellowship with some of the independent churches, the African church chairman said that it would not be possible until all missionaries returned and recant what they had already taught them about the independent churches!

Independent churches find it difficult to cross over the line to mission churches because freedom and a separate identity are the very reasons why they exist in the first place. Beyond this, independent churches have felt both rejection and condemnation coming from mission churches and are quite content to let things stay as they are.

Signs are increasing, however, that the older churches are beginning to recognize that the independent churches really do exist, and they are finding ways to work with them. During Holy Week in Nigeria (1983) special services were sponsored by the Christian Association of Nigeria in the town of Idah. While the chairman was the pastor of the local Baptist church, leaders from all of the churches, including independent churches, sat on the platform and participated in the services. The immediate rationale behind this cooperative Christian celebration was that the churches have to make a unified stand against Islam. It was obvious that the Apostolic Churches and the Aladura Churches were as enthusiastic about these Holy Week observances as the Baptist church. But while this relatedness was visible that week, actually, very little was done among the churches during the rest of the year.

Not too long ago I had a conversation with one of our students here at the School of World Mission, who is a grandson of an early missionary to South Africa. These missionaries came from the Christian Catholic Apostolic Church of Zion, Illinois (Sundkler 1976:13-67). This was the outreach of an American Pentecostal movement that accounts for a massive aggregate of various kinds of Zion-related churches in South Africa today. This student told me that over one million people who belong to the Zion Christian Church of South Africa had gathered on a mountain outside of Pietersburg, South Africa, for Easter in 1983. A gathering of Christians of this magnitude is reportable in any newspaper in the world. Yet one of the students in this year's class who is from South Africa admitted that he knew nothing of this assembly. It had not been reported within South Africa, so there was no way that the information could have reached him (to say nothing of the outside world). In any case, had he learned of the meeting, it would have made little difference, because the Zion Christian Church is outside of the fellowship of the Plymouth Brethren with whom he relates.

Factors That Keep Mission Churches and Independent Churches Apart

Ignorance :

What are some of the reasons for this widespread separation between

the African independent churches and what we have been calling the mission-related churches? In the first place, there is an abundance of ignorance about these groups. It is difficult to imagine that great segments of Christianity in Africa are unaware of church after church who also call themselves Christian. Yet, the older churches such as the Anglican, the Methodist, the Presbyterian, as well as many of those who might be classed with evangelical mission churches, seem not even to recognize that African independent churches are all around them. They are blocked out as illegitimate organizations for whom we share no responsibility or fellowship. A tendency exists on the part of denominational Christians to lump all of these groups together into one. Since they are not with us or a part of our council or our community, they are "not one of us." This is not willful disdain as much as it is the insult of being discounted.

Unconcern

Close to this is a second problem, the problem of unconcern. The general attitude is that independent churches are curious organizations that endorse sins of the flesh and promote radical forms of worship. Therefore, we should not be bothered with them since they do not travel the same road as we. The problem of unconcern has a double-edged irony to it, for if these churches are, indeed, made up of unregenerate and carnal people then, at least, they should be evangelized. If it is admitted that they are Christian, whatever that definition is, then we should be reaching out in fellowship. But these churches, it seems, are neither left nor right; rather, they are in a category of unconcern.

Pride

A third problem is that historical or mission Christians view these churches with an unusual amount of pride. The followers of independent church movements are looked upon as imitators of Christianity, but not as authentic Christians. Clearly, many who follow this or that prophet have not had the advantages of education. Their personal lives and their worship styles show that they are very simple, emotional, and generally naive about the Christian faith. Quite a high degree of Pharisaism characterizes the more historic denominations. The tendency for mission-related churches to hold themselves apart as the elite and pure only serves to widen the gap between these groups.

History

Related to this is the assumed orthodoxy of the mission churches. The mention of these churches' independence would mean that they have not been formed with the right history. They do not have the right organization. They do not have the right approach to Scriptures. They do not speak with

the right words or sing the right hymns, and they are guilty of syncretism, if not outright heresy. If one wishes to find things that are "wrong" about the independent churches, it is not hard to make a long list. Much missionary bias has helped form the attitude against these churches. Historically, in order for a church to be the "right kind of church," it needs education, certain standards of morality, and a strict confessional and doctrinal basis, and in most cases must reflect the characteristics of the denomination or the church which established it. Missionary attitudes do not require the presence of the missionary. Missionary convictions can be so inculcated into the first and second generation of African leaders of the church that what the missionary thought and taught will be kept quite intact. In fact, it is generally known that some of the African leaders will be even more strict on certain issues than the missionaries were themselves.

Fear

Still another feature of the attitude of missionary-type churches toward independent churches could be labeled as fear. Africans and missionaries alike would not like to admit to this term, yet it does underlie the feeling and separation. While many independent churches are uninformed, untrained, and uncontrolled, these churches do display a much closer link to the African worldview and are more closely tied to the spirit world than the mission churches are or ever could be. Therefore, independent churches represent something of a threat as they grow larger and larger. They are criticized for their open display of rituals that interact with the spirit world. They are recognized as churches that are based primarily on the meeting of human needs. They are criticized because their leaders don't preach the Bible, but exhort through revelation and dreams.⁵ They are considered strange, if not bizarre, for their worship services are colorful, noisy, and pragmatic. Rarely do these qualities show up in the mission-type churches. While these features are considered objectionable to Western-type orthodox Christian churches in Africa, they tap into something that is very real. The transparency of this African practice communicates a dynamic to be feared among the "real churches" who worry that these groups will get the upper hand.

The Need for Differentiation Within Independent Churches

The problem is that historical Christianity seems not to be able to tell who the independent churches are and what they believe. It is rare to find anything systematic written within a given movement that will help us understand the view of independent churches regarding the Bible, the place of Christ, and their thinking about ecclesiology and the church universal. Their orthodoxy is judged by how closely they conform to historical denominations and whether or not they would fit into the ecumenical councils. Such varying degrees of "orthodoxy and unorthodoxy" exist within the

movements that each church has to be evaluated on its own merits. To take an overall view of a group of independent churches in any given country or in any single place is impossible. Some of the movements are carefully supervised and exhibit a high degree of discipline. Some are so small that they operate simply on the personal whims of the founder and the few who gather themselves about him or her. Many of the larger groups show a wide variation in both belief and practice within the single movement.

I talked with the pastor of the Gospel of Deliverance Church located in Benin City, Nigeria. He showed me the picture of his own father who, in years before, was the head prophet in the local Church of Our Lord (Aladura). The photograph was life-size, showing him with a staff in his right hand and an ornate headdress. The son said that at the time his father was a priest in the Yoruba religion, as well as a prophet in the church. Subsequently, he was converted, and the change in his convictions and leadership style caused most of the followers to leave him or form other churches. While this is one case, at the same time there are leaders in the Church of Our Lord who show that they are sincerely following Jesus Christ and want to teach a gospel based upon the Bible. In most cases their training is inadequate, but they want to be honest servants of God.⁶

In Kumasi, Ghana, I met a number of pastors who belong to a particular group of Pentecostal-type churches and who are concerned about the differences in quality and intention of the leaders of these churches. They wanted to organize an association of "spiritual" churches within Ghana but could not do so because of the variety of ways that the pastors and prophets view their ministries and the churches. Some felt that there was a high degree of hypocrisy, imitation, and magic within many of the churches. Even though the ministry was in the name of Christ, it was simply a veneer for traditional religion. Those who were concerned for the truth and for a scriptural approach to Christian ministry decided they should break away from the "imposters" and "the worldly shepherds." Two or three points of difference emerged. The conservative group decided that if the pastor ever accepted money for healing that was done in the name of Jesus Christ, he was a false healer. In various ways, the group that wanted to represent "orthodoxy" began to show how some prophets and pastors were guilty of gimmickry, manipulation, and hysteria to bring about outward evidences of power. They discussed the fact that some leaders take the glory to themselves rather than remembering that all glory belongs to Jesus Christ.

Curious worship forms and rituals may seem out of place to members of historic churches and are rejected outright as unchristian, if not demonic. Yet each of these forms must be studied carefully, not for the form itself, but for the meaning which lies behind the form. For example, when members of the Church of Our Lord (Aladura) lie prostrate on their stomachs to pray in

a public worship service, this seems very strange; but does that make it wrong? On the other hand, when secret words are used ritually in corporate worship, one has to ask where these words came from and what their meaning and function are. Christians can shout and dance during public worship without something objectionable being introduced into the gospel, but it can well be that praying over bottles filled with water and then using this water in esoteric and ritualistic ways is outside the limits of true Christian practice.

A Continuum for Classifying Independent Churches

The need for doing some serious work that will lead to a theological evaluation of independent churches in Africa is obvious. While it is unacceptable to label all these churches "Christian," it is just as wrong to ignore them or condemn them as non-Christian.

Due to lack of information and the failure to differentiate between these churches on some kind of continuum, brothers and sisters in most of the independent churches are excluded from fellowship with mission-planted churches and denominations. Independent churches, for the most part, have no real legitimacy among the mission-type churches. For an American who spent twenty years in Africa to set up norms for evaluation may be inappropriate. Nevertheless, I would like at least to call for a study of these churches that would lead to fair theological classifications. This is only a beginning, but it may help to provide a model that others, preferably African leaders, could use in a more definitive way.

On the one end of the continuum are those churches or movements that are closest to African forms, but with an unclear Christian expression or belief. On the other end of the spectrum are those that are very close to all that traditional, often Pentecostal, Christianity has taught and practiced. Each group deserves careful study and would fall somewhere along this continuum with major classifications defined in four categories:

- Primary evangelical-Pentecostal
- Secondary evangelical-Pentecostal
- Revelational indigenous
- Indigenous eclectic

I do not say these classifications are adequate, but lacking any other criteria for what might be called a theological typology, this is a place to begin. The work that Harold Turner has done in a typology of the movements at the phenomenological level is well known.⁷ We are indebted to him more than to any other for such terms as neo-pagan, Islamic, Hebraist, prophet-healing, and messianic. We also recognize the early work of Bengt Sundkler in distinguishing between so-called Ethiopian and Zionist types of churches (Sundkler, 1948: 38-64). However, our concern here is of a different sort. We are attempting to answer the underlying question, "How

'Christian' is the particular church, and what tools do we have for evaluating the given church or movement?"

Primary Evangelical-Pentecostal Type

Many independent churches bear the marks of an historical American or European church organization. In 1946, Sundkler identified as "Ethiopian" certain South African churches that broke away from mission-parented denominations. In this same sense, this first category of churches might be said to resemble the so-called "Ethiopian Churches." But the function of this category is to measure the likeness of independent churches to historical church models as we observe them theologically and confessionally. The aggregate of independent churches in this category would be closest to what the mission-planted churches might claim as churches "in fellowship."

The term "primary" means that these churches have had some connection with European or American organizations which gave rise to the African movement, and they may still have a relationship to these overseas leaders. In many cases, these churches are of the Pentecostal or apostolic type, and may actually be modeled after the established organization outside of Africa. The leader of the Church of God Mission of Benin City is Archbishop Benson Idahosa.⁸ While a distinct African movement, the C. of G. M. has linkage with the U.S.A.-based PTL network. Less directly, the fast-growing Ghanaian Church of Pentecost has its roots with early missionaries of the Elim Pentecostal Movement of England. The Church of Pentecost is biblical, carefully disciplined, and missionary in its outreach. These Pentecostal types of churches with traceable links to established movements outside of Africa are very important and numerous.

Another group of the primary-type independent churches are those that were actually linked to mission-planted churches but are now separated from the original linkage. These are not always known for their Pentecostal features, but would, nonetheless, be classified as unquestionably evangelical, with emphasis on the authority of the Bible, on preaching, and on missionary work. One such church is the Africa Brotherhood Church (Kenya), which was originally associated with the Africa Inland Mission. It now maintains its own identity and life, is considered "independent" while having a loose connection with the Canadian Baptist Overseas Mission Board.

All these primary Pentecostal-evangelical churches have a high degree of organization and show both doctrinal and worship features that merge with a wide segment of world church bodies. These African churches have pastors and leaders who have been trained or would feel at home in Bible schools and theological colleges. Another feature of this category is that their leaders usually fit into ecumenical and international conferences and seminars. For example, the leaders of three different churches in Nigeria of

this type attended the recent International Church Growth Conference in Seoul, Korea, in August of 1985. The unfortunate feature of assigning the term "primary" to these churches is that we are consciously comparing them with the Western churches, and judgment is made of their orthodoxy on that basis.

Secondary Evangelical-Pentecostal

The second category of independent churches is what we might call secondary evangelical-Pentecostal churches. This large group bears resemblance to the first, but is almost totally unrelated to any movement outside of Africa (even though some may have been at one time). It would be more accurate, perhaps, to speak of these churches as indigenous-Pentecostal, since these churches have close relationship with the primary groups in teaching and practice. The difference is that the contextual African features are more highly developed, some even to the point of being almost sectarian or cultic.

These churches still claim that the Bible is central to their message, but they have a less trained ministry and manifest a higher degree of supernaturalism. They place a much more noticeable emphasis on direct revelation and communicate their revelations in indigenous African ways, for example, through dreams and visions. Leaders tend to be more of the charismatic, self-ordained variety. Less emphasis is given to discipline in these churches, both for the leadership and the adherents. These churches may have a history with some "overseas" movement, such as the Faith Tabernacle of Nigeria or the Zion Church of Christ (South Africa), but that connection is now tenuous or lost altogether.

While this is a broad category, it is perhaps the most inclusive, because there is both a reverence for the Bible and an almost illiterate use of the Bible among the churches of this group. This group would include many of the various Aladura Churches of West Africa, once their differences are noted. For example, the Christ Apostolic Church is on the more classic Pentecostal end of the spectrum, while organizations such as the Cherubim and Seraphim movement are more sectarian and socially oriented. Some of the more mature, less radically indigenous churches in this category merge with the first classification. Moving to the left, other groups in this category would merge with the third classification which follows.

Revelational-Indigenous Type

These churches are known by their radical independence and sectarianism. When we say they are revelational, we mean that the direct word that comes to the leaders carries more authority than reference to the Bible, even though the Bible is referred to prominently. Along with the appeal to revelation, there is a very high degree of supernaturalism including dreams,

visions, and prophecies of many kinds. These churches have a word for all areas of life and are extremely pragmatic. They are indigenous in that ministry and the worship have direct connection to what is normally practiced in the culture, and the church is administered in patterns that are more traditional. These churches tend to form along ethnic lines—even subdivisions of large tribes.

The revelational-indigenous churches are highly ritualistic, with orders and formulas to cover nearly all activities both in and out of worship. They adhere legalistically to ceremonial detail within the church itself but lack information about or interest in the wider aspects of Christianity and Christian churches. The emphasis is on sociological identity, the in-group, and knowledge of regulations and rituals as a proof of membership rather than on discipline or standards of morality. The knowledge about, and interest in, the Bible is heavily Old Testament, with a few well-known biblical motifs being used over and over again. The revelational indigenous groups may be very local and confined to one or two congregations or may be widespread.

The Celestial Church of Christ is one of the fastest-growing churches in Nigeria and is currently spreading to other Anglophone countries along Africa's west coast. The C.C.C. is an esoteric society teaching that the church was organized in and given directly from heaven. It has no connection to any other known church, yet it borrows from various of Christian traditions. Local churches are built close to rivers or flowing streams and water is used abundantly along with fruits of various kinds in the special healing rituals for which the church is well known.

A much smaller group is the Evangelical Church of Yahweh, which has five branches in Nigeria and claims also to be organized "overseas."⁹ It is not a split-off from any movement but was created through special revelation to its founder who is known as the primate. The church gives allegiance to "Yahweh," linking them, they believe, with God's chosen people. But they also promote evangelism, which is converting others, mainly from Yoruba-speaking peoples, to their own congregations.

Indigenous-Eclectic

These groups are religious movements that resemble a church but which, in fact, have retained so many features of the traditional religion that the claim to be Christian is in doubt. The leaders in this group seem to have only a peripheral idea of what a true church should be. We speak of them as indigenous, because they conform in very high degree to the rituals, formulas, and mannerisms of the local, traditional custom. This is not to say that the term "indigenous" has negative connotations, but as used here it underlines the monocultural orientation of these churches. These churches have little explanation for the symbols and formulas they employ. They borrow various Western Christian forms in worship but the underlying mean-

ings are not very important. The indigenous eclectic group will usually have a charismatic leader who is little more than a shaman or diviner. Crosses, Bibles, and other Christian ornaments are visible, but these are paraphernalia of the healing or divining art. The name of Jesus is invoked and references to God are frequent in singing or preaching, but the basic structure is traditional.

Besides the almost uncritical use of African charms and symbols, these churches also employ an assortment of worship articles that are associated with Catholicism and various Protestant denominations. There are vestments of one group, the hymnbook of another, various uses of the crucifix, along with dances and the emotionalism of ancestral religion. Very little emphasis is placed on the Bible as a code for conduct and almost no attention is given to the moral and ethical implications of Christianity. Movements of this kind led Bengt Sundkler to remark in his first book that independent churches are "deliberately nativistic" and "become the bridge over which Africans are brought back to the old heathenism from whence they once came" (Sundkler 1948: 55). Sundkler did retract this assessment, seeing them later as a bridge "to the future," rather than one of retrenchment (Sundkler 1976: 305). Yet the phenomenological evidence of the indigenous-eclectic-type churches does reinforce the status quo of ancestral religion rather than providing a break from old forms.

Fellowship or Evangelism

We began the lament that there is very little real contact between these churches themselves and that, generally speaking, mission-planted churches tend to take little notice of the independent churches or, when they do, they see them as misguided or non-Christian. Obviously, some sort of criteria needs to be established as to the nature of the given movement. Following this, we must encourage linkage through Christian fellowship with groups where this is possible. Where churches fall into the indigenous-eclectic type and to some extent the revelational-indigenous type, the approach should be guided more by evangelism. It would be judgmental and unfair to make any hard rules or dangerous generalizations for all churches. Even the so-called "orthodox" mission-type movements have their members who are outside of the kingdom. There are "tares" among the adherents and leaders of the independent churches. At the same time, the Lord of the church knows who are his within any movement, regardless of the overall characteristics of the particular group.

We want to be careful about de-Christianizing, categorically, those groups that are sincerely focused on Jesus and the Bible while demonstrating the gospel in a contextual way. Negative judgments are too easy to make. Unfortunately, the South African director of Christ the Rock Indigenous Churches Association feels that *all* who are in the Zionist

Churches of South Africa must be "won for Christ."¹⁰ He bases this on his own experience in the church. However, the overall teaching and practice of Zionist Churches in South Africa is such that fellowship with them ought to be encouraged. On the other hand, a group called True Light Church in Nigeria bears little resemblance to the practice of belief of what could be broadly identified as Christian. One of my students was converted while in the True Light Church. He testified that Ibo religion and Christianity were mixed in such a way that it became almost impossible to have an understanding of even the basic message of the gospel. He felt he had to leave the True Light Church to experience Christ. A major part of his ministry now is to offer the gospel to people who are worshipers in these eclectic, non-biblical churches.

No absolute judgments can be made on the matter of fellowship or evangelism. Too many relative issues and gray areas abound in a theological typing of these churches to be final about which ones are in the true church and which are not. The tendency to judge, select, condemn, or approve is all too easy for the outsider. We who feel we have the right to judge another group as orthodox, evangelical, ecumenical, or whatever are cautioned by the embarrassment and shameful areas of our own history. Apart from Christ who judges all as he hangs from the cross for the sins of all, we have little ground for selecting the "true" from the "false." Yet, considering categories such as the place of Christ, the role of the Bible, sacraments, discipline, and the direction in which the church is moving over a period of time, should give us some kind of help. As this exercise is being humbly carried out, our ministry to independent churches can be better objectivized, and relationships among Christians will be better understood.

Notes

1. See Omoyajawo, Akin, *Diversity and Unity: The Development and Expansion of the Cherubim and Seraphim Church in Nigeria*, which shows how difficult it is to generalize on any of these movements.
2. David Barrett discusses the heterogeneous view of the church which forms the basis of the data in the *World Christian Encyclopedia*, pp. 28-53.
3. For example, an early article, "The Separatist Church Movement," by C. T. Loram (1926), an educator and referred to in Sundkler, *Bantu Prophets* (second edition), p. 73.
4. A classification popularized by Bengt Sundkler in *Bantu Prophets*, as distinguished from "Zionist" (1948), pp. 39ff.
5. So was the apostle Paul criticized by nomistic Jews; see 2 Corinthians 12:1-7.
6. David Shank's article, "Mission Relations with the Independent Churches in Africa" (1985), adequately demonstrates the variety of openness to and instruction by "missionary organizations."
7. Treated first in "A Typology for African Religious Movements," *Journal of Religion in Africa*, Vol. 1, 1967, pp. 1-34.
8. Refers to a biography of Idahosa, *Fire in His Bones*. Idahosa's Benin City headquarters features an all-Africa Bible school and a modern television ministry.
9. Headquarters in Ilorin, Kwara State. His Lordship L. A. Abiola is bishop.
10. CRICA Ministries was founded by Frank Ntsuntsha in 1962. He states that his "mission field is the independent churches who form the quarter of the black population in South Africa. (*Crico News*, May, 1984).

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1981 *Fire in His Bones* Plainfield (N.J.): Logos
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Toward Developing an Adequate and Comprehensive Understanding of Evangelization

JERRY PERSHA

This article seeks to explore the evangelizing mission of the church within the contemporary world. It takes as one of its major theological sources, Paul VI's Apostolic Exhortation, Evangelii Nuntiandi, and attempts to explore systematically the meaning, importance, and purpose of the ecclesial community for humanity. The perspective of this exploration is from the viewpoint of Jesus Christ as universal Savior.

The evangelizing mission of the church is at the heart of the Christian community's saving identity and purpose in the world. The church exists to evangelize (Paul VI 1976: Art. 14, p. 12). All of its internal life, its organizational structure, liturgical celebration, and communal service, together with its external life of witness and dialogue in the world, is for the purpose of leading people into the good news which Jesus Christ represents. The church is simply called to celebrate through worship, to witness by life and deed, and to interpret by word the good news of Jesus Christ for human life in all aspects: personal, social, and cultural.

It is this definition of evangelization which will be the object of our following reflections. To develop an adequate and comprehensive understanding of the evangelizing mission of the church entails, therefore, at least three distinct but inseparable dimensions: the content of evangelization, the identity of the church in relationship to that content, and the manner of communicating it. All three dimensions are intimately related and will mutually influence one another. Let us turn the first, the content of evangelization.

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CHRISTIAN TRUTH ACROSS CULTURAL BARRIERS
(Missions in a Pluralistic World at Home and Abroad)

S 330/S 730
Summer 1986

Samuel Moffett
Eileen Moffett

Course Description:

In this course's focus on Christianity and Culture on all six continents, attention will be given to sharpening Christian awareness of local and global socio-cultural distinctions; and to identifying what is the truth to be conveyed and how it can be communicated effectually across and between the culture of the first century (the Bible), the culture of the 20th century Christian communicator, and the various cultures of present-day receptors. Discussions will involve principles of communication, and contextualization.

Course Requirements:

Required reading: Lesslie Newbigin, Foolishness to the Greeks (Eerdmans, 1986)
H. Richard Niebuhr, Christ and Culture (if unavailable, one
of the following:

David J. Hesselgrave, Communicating Christ Cross-Culturally (pp. 1-141 plus three other chapters of your own choice); or Charles H. Kraft, Christianity in Culture (pp. 1-115; 169-178; 261-290).

One-page reviews of each of two books chosen from the Recommended Reading list.
Two five-page papers on subjects chosen from the Suggested Topics list. These papers will be presented for discussion, usually in the second period of each day.

There will be no final examination.

Schedule: Class hours 9:00 a.m.-10:20; 11:00-12:15 p.m.

Outline (tentative)

- Week 1
- July 21 - Introductions; Christian faith and non-Christian culture: the interaction.
 - July 22 - Principles of communication; What is culture?
 - July 23 - Culture: the barrier of race.
 - July 24 - The barriers of language. Discussion.
 - July 25 - The barriers of religion. Discussion.
- Week 2
- July 28 - Culture: Nepal, a case study. Slides, discussion.
 - July 29 - Religious barriers: African independent churches and religion. Paper and Discussion
 - July 30 - Religious barriers: Korean traditional religions. Slides, discussion.
 - July 31 - A classical definition: Niebuhr's Christianity and Culture. Discussion, papers
 - August 1- Jesus and His disciples. Papers, discussion
- Week 3
- August 4- Asian-American Churches (Dr. Lee). Discussion, papers.
 - August 5- Barriers of sex: Women and mission. Discussion, papers.
 - August 6- Contextualizing Theology Discussion, papers.
 - August 7- Western cultural barriers to Christianity. Discussion, papers.
 - August 8- Review; summaries and discussion. Thoughts in closing.

Recommended Reading

- Louis J. Luzbetak, *The Church and Cultures* (Techny, Il: Divine Word, 1970)
Eugene Nida, *Customs and Cultures* (N.Y.: Harper, 1954)
 Message and Mission (N.Y.: Harper, 1960)
Paul G. Hiebert, *Cultural Anthropology* (Grand Rapids: Baker, 1983)
Mark K. Taylor, *Beyond Explanation: Religious Dimensions in Cultural Anthropology* (Macon, Ga: Mercer, 1986)
Don Richardson, *Peace Child* (Glendale, CA: G/L Publ., 1974)
Bruce Nichols, *Contextualization: A Theology of Gospel and Culture*. (Downers Grove, Il:IVP, 1979)
Charles H. Kraft, *Communicating the Gospel God's Way*. (Pasadena, CA: Wm. Carey, 1979.)
John Stott and R.T. Coote, ed., *Gospel and Culture*. (Pasadena, CA: Wm. Carey, 1979)
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James Engel and H.W. Norton, *What's Gone Wrong With the Harvest?* (Grand Rapids: Zondervan, 1975)
James F. Engel, *Contemporary Christian Communications* (Nashville: Thomas Nelson, 1979)
John C.B. and Ellen C. Webster, *The Church and Women in the Third World*. (Philadelphia: Westminster, 1985)

Topics for Papers

(Including one bibliographical suggestion for each, as a starter)

Basic Principles of Communication

(James F. Engel, Contemporary Christian Communications)

Models for Missionary Communication

(David J. Hesselgrave, Communicating Christ Cross-Culturally)

Understanding Worldview: Ideas and Values of Receptors

(Marguerite G. Kraft, Worldview and the Communication of the Gospel)

Dynamic Equivalence in Bible Translation

(Charles H. Kraft, Christianity in Culture, pp. 261-312)

A Case Study in Bible Translation: (1) Wycliff

or (2) A specific translation

Problems in Textual Translation of the Bible.

(Eugene Nida and Wm. D. Reyerburn, Meaning Across Cultures)

What Is Culture?

(Paul Hiebert, Cultural Anthropology pp. 25-87)

The Relation of Religion to Culture

(Christopher Dawson, Religion and Culture)

Religion and Anthropology.

(Mark K. Taylor, Beyond Explanation)

Religion as a Barrier to Communication of the Christian Faith

(1) Confucianism (K.S. Latourette, History of Christian Mission in China, pp. 131-155)

or (2) Buddhism (D. T. Niles, Buddhism and the Claims of Christianity)

or (3) Shintoism (John M. L. Young, The Two Empires in Japan)

or (4) Hinduism (M.M. Thomas, The Acknowledged Christ of the Indian Renaissance)

or (5) Islam (Phil Parshall, Bridges to Islam)

Contextualizing the Faith (Religion)

(1) India (M.M. Thomas, The Acknowledged Christ of the Indian Renaissance)

or (2) Buddhism (Donald K. Swearer, Dialogue: The Key to Understanding Other Religions)

or (3) Southeast Asia (Koshe Koyana, Waterbuffalo Theology)

or (4) West Africa (Lamim Sanneh, West African Christianity, pp. 168 ff.)

or (5) Central Africa (Marie-Louise Martin, Kimbangu, An African Prophet) (Sheila S. Walker, The Religions Revolution in the Ivory Coast.)

or (6) Chile (C.L. d'Epinay, Haven of the Masses)

Topics for Papers - continued

Caste and Christianity in India

(Donald McGavran, Ethnic Realities.)

Contextualization: Where Must It Stop?

(Hendrik Kraemer, The Christian Mission in a Non-Christian World)

(J.N.D. Anderson, Christianity and Comparative Religion)

Has the West Contextualized Christianity Too Far?

(Alfred Krass, Evangelizing Neopagan North America)

Theology and Contextualization: Is There a Standard?

(Bruce C.E. Fleming, Contextualization of Theology)

Further Reading Recommendations (on desk reserve)

H. Richard Niebuhr, Christ and Culture

Eugene A. Nida, Customs and Cultures

Louis J. Luzbetak, The Church and Cultures

Charles A. Kraft & T. N. Wisley, Readings in Dynamic Indigeneity

Wm. A. Smalley, Readings in Missionary Anthropology II

Jacob A. Loewen, Cultures and Human Values: Christian Intervention in
Anthropological Perspective

J.N.D. Anderson, Christianity and Comparative Religion

Henry Osborn Taylor, The Emergence of Christian Culture in the West

Eugene A. Nida, Message and Mission

Marvin K. Mayers, Christianity Confronts Culture

Lin Yutang, From Pagan to Christian

Liu Wu-Chi, A Short History of Confucian Philosophy⁷

D. T. Suzuki, Zen and Japanese Culture

G.H. Anderson & T.F. Stransky, Mission Trends #5: Faith Meets Faith

G.H. Anderson & T.F. Stransky, Mission Trends #3: Third World Theologies

T.M. Kitwood, What Is Human?

James F. Engel, Contemporary Christian Communications, its Theory & Practice

James F. Engel, How Can I Get Them to Listen?

Stephen A. Grunlan and Marvin K. Mayers (with a foreword by Eugene A. Nida)

Nation/world

West's 'spiritual crisis' worries Paris cardinal

He is the Roman Catholic Church's most improbable cardinal, a brooding intellectual who converted from Judaism at the age of 13, whose mother was killed by the Nazis at Auschwitz, whose forceful and provocative sermons at Notre Dame Cathedral in Paris have begun to stir the largely moribund French religious spirit.

Jean-Marie Cardinal Lustiger, since his appointment as archbishop of Paris five years ago, has become one of Europe's more celebrated churchmen, attracting wide media attention first for his novelty status as a "Jewish cardinal" but more recently for his sophisticated and challenging style of church leadership.

The 59-year-old cardinal, who visited Chicago this week as part of a two-week U.S. tour, speaks in eloquently somber tones about the "spiritual crisis" in Western civilization, a development that has been particularly devastating to the church in France.

"The ordinary life of people [in Western Europe] is very materialistic, pagan," he said in an informal discussion with Chicago journalists Thursday. "In France, the only power of the church is spiritual—the power to ask questions."

Cardinal Lustiger has invoked that power by posing a series of questions to the political and cultural leaders of France. He said the answers are "ambiguous," but the fact that his inquiries are heeded at all is an achievement that can hardly be minimized in modern Europe.

In a nation with a long history of church-state skirmishes and resentments, where only about 10 percent of the Catholic population attends mass each week and able-bodied priests are becoming scarce, Cardinal Lustiger has sought to coax the "emergence of the church from its ghetto" and to assert "not only its right to exist but to speak out."

That is a liberty seized with great relish by many U.S. religious leaders, Cardinal Lustiger observed, adding with a hint of rueful astonishment that the nation "most advanced in technology is [at the same time] the most traditional Christian country."

Western Europe, on the other hand, has fallen into such a thoroughgoing secularism and spiritual malaise that the Judeo-Christian culture itself is in danger of



Bruce Buursma
Religion writer

collapsing, the prelate said.

"Some futurologists say that in 20 years we will be an Islamic country," he said, noting the precipitous decline in the French birthrate over the past generation and the upsurge in immigrants from North Africa and the Middle East.

Pope John Paul II, during his pilgrimage a year ago to Belgium, raised the issue of Western Europe's religious decay, and echoed Cardinal Lustiger's earlier call for a "new evangelization" of the continent where Christian values and practices once held firm sway.

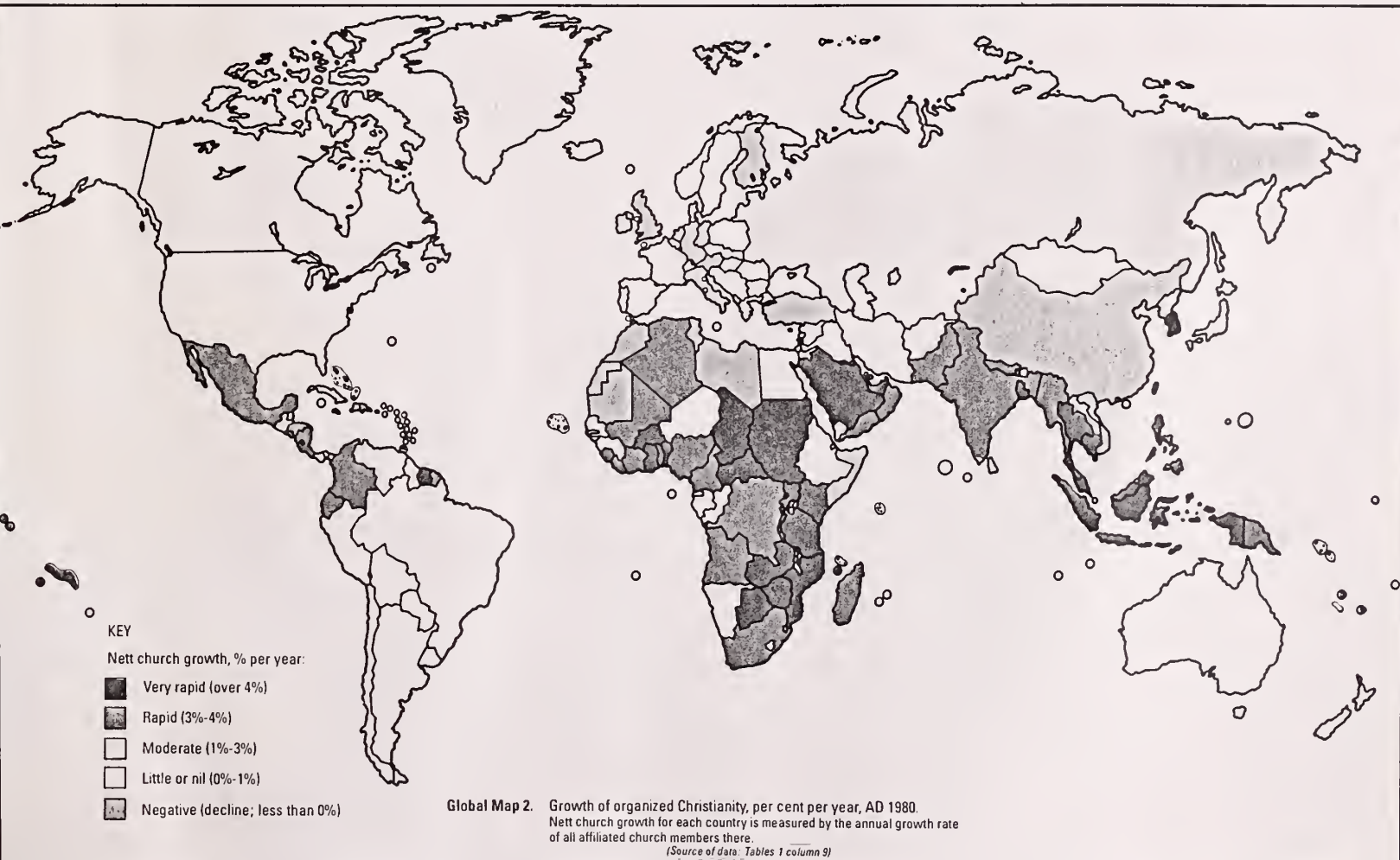
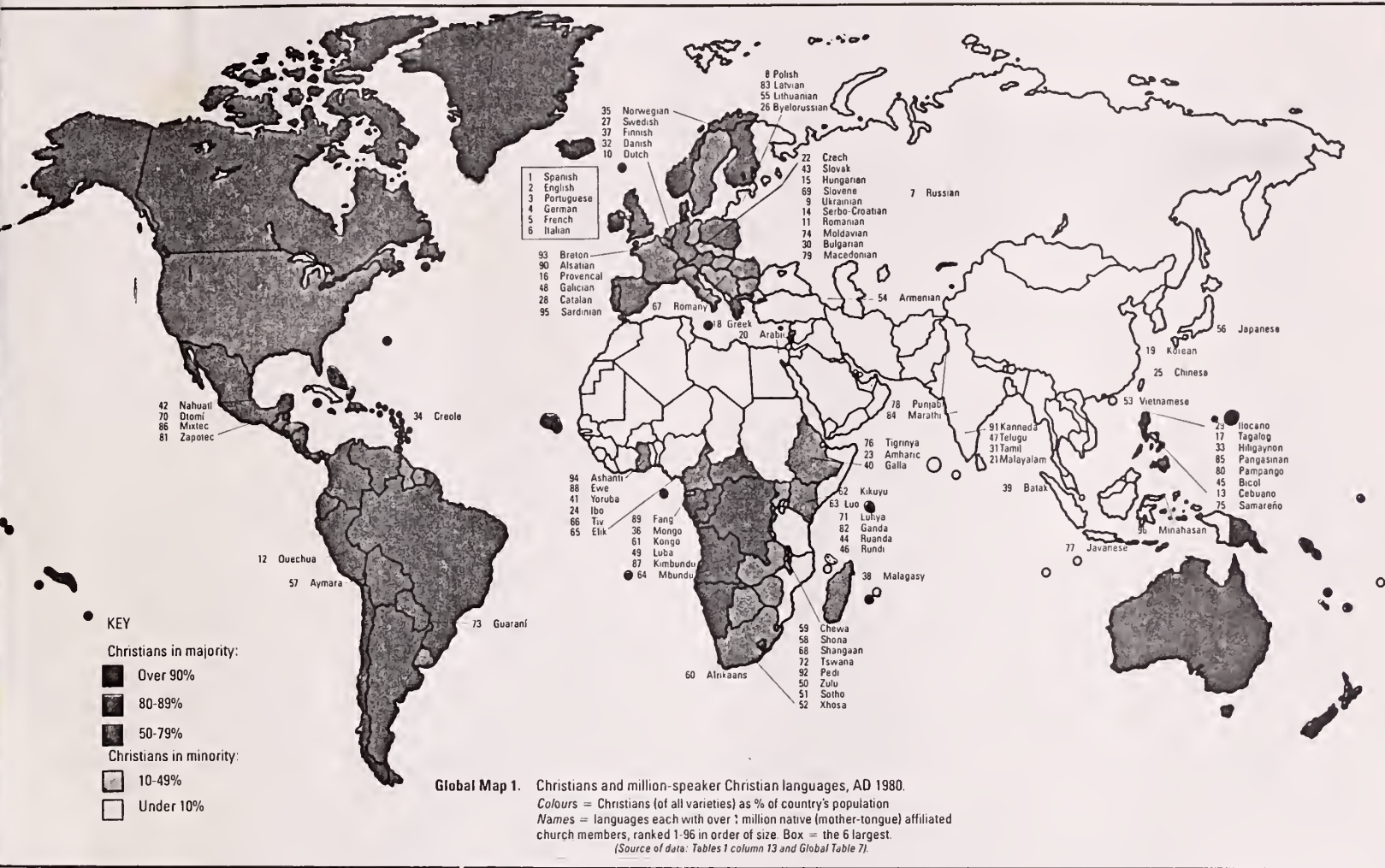
Christianity has become a minority faith in that part of the world, the Paris archbishop said, but he noted that the current "weakness of the church" has prompted a mood of serious introspection leading to an "internal renewal."

For his part, Cardinal Lustiger has stressed the personal and mystical dimensions of a religious revitalization.

"As things stand now, to say you believe Jesus is the son of God is going to become an enormous act of courage," he once told a group of Catholic catechism instructors in Paris. "There are no church steeples just beyond most of our windows. The only window these days is television, and if it's not on television, it's not true. You need a lot of courage to live outside this world."

How, he also has asked, does a modern European [or American] "resist being beaten down by cultural and ideological campaigns? How, as a Christian, do you consent not to be like everybody else without going someplace far away to raise goats? How do you stand that no one says anything good about you? And now do you live a dissident's life in the name of a conviction that you receive from God?"

The cardinal has said his first task in his high church office is to push for "spiritual conversion, not reform." As a convert himself, he is expected to point the way in his daunting crusade to rekindle the presence of the "Light of the world" in the fading city of lights.



THE MAJOR RELIGIONS: survey by continents. (World Xn. Enc., pp. 782 ff.)

	1900	1980
1. <u>SOUTH ASIA</u> 1980 population 1,428,000,000	1. Hindu 49% 2. Muslim 30% 3. Buddhist 7% 4. <u>Christian</u> 4%	1. Hindu 40.6% 2. Chinese folk 32.9 3. Buddhist 9.4 4. <u>Christian</u> 7.6 5. New religions 4.3 6. Tribal 1.7
2. <u>EAST ASIA</u> 1980 pop.l 1,086,000,000	1. Chinese folk 71% 2. Buddhist 18 3. Muslim 4.5 4. Shamanist 2 5. Tribal rel. 1.9 6. Shinto 1.3 7. <u>Christian</u> 0.4 8. Confucian 0.1	1. Non-religious 50.5% 2. Chinese folk 17.5 3. Buddhists 12.7 4. Atheists 10.4 5. New religions 3.3 6. Muslims 2 7. <u>Christian</u> 1.8 8. Shamanist 1 9. Confucian 0.5 10. Shinto 0.3
3. <u>EUROPE</u> 1980 pop. 486,000,000	1. <u>Christian</u> 97% 2. Jews 1.6 3. Non-religious 0.4 4. Atheist 0.1	1. <u>Christian</u> 85.4% 2. Non-religious 9 3. Atheist 3.2 4. Muslim 1.8 5. Jews 0.3
4. <u>AFRICA</u> 1980 pop. 461,000,000	1. Tribal 58% 2. Muslim 32 3. <u>Christian</u> 9	1. <u>Christian</u> 44.2% 2. Muslim 41.2 3. Tribal 14
5. <u>LATIN AMERICA</u> 1980 pop. 372,000,000	1. <u>Christian</u> 95% 2. Tribal 3.4 3. Non-religious 0.6 4. Af/Am. Spir. 0.4	1. <u>Christian</u> 93.8% 2. Non-religious 2.9 3. Afr.-Am. Spir. 1 4. Spiritists 0.7 5. Atheists 0.6 6. Tribal 0.3
6. <u>USSR</u> 1980 pop. 268,000,000	1. <u>Christian</u> 83% 2. Muslim 11 3. Jews 4 4. Shamanist 0.5	1. <u>Christian</u> 36.1% 2. Non-religion 29.5 3. Atheist 22.1 4. Muslim 11.3 5. Jews 1.2
7. <u>NORTH AMERICA</u> 1980 pop. 249,000,000	1. <u>Christian</u> 96% 2. Jews 2 3. Non-religious 1.2	1. <u>Christian</u> 88.3% 2. Non-religious 6.5 3. Jews 3.1 4. Muslims 0.8 5. Atheists 0.3

CHRISTIANITY IN THE TWENTIETH CENTURY

A GLOBAL OVERVIEW

Christianity over 20 centuries

The fortunes of Christianity as a global religion have fluctuated widely since the crucifixion and resurrection of Jesus Christ in AD 30. Over the first 19 centuries, it gradually increased its size and influence, in a series of 9 massive pulsations or epochs. Of these, 5 were times of advance for the Christian faith and 4 were times of retreat. Already by AD 500, 22% of mankind were believers in Jesus Christ, but by AD 1500 the figure had fallen to only 19%. This is illustrated here in Global Table 1 (see also Chronology in Part 2 for further details). Throughout 18 centuries, Christians were predominantly (over 90%) Caucasian by race, and from 1500-1900 were predominantly Whites (93-81%). By the year 1900, one third of humanity were Christians, and one half were aware of Christianity and had become influenced by it. Optimism for rapid completion of the task of global evangelization was high. From 1889-1914 the great Protestant and Anglican communions of Europe and North America promoted the Watchword that summarized this optimism in the objective 'The Evangelization of the World in This Generation'. In 1900, the pioneer of the modern ecumenical movement, John R. Mott, summed it all up in a masterly book of the same title.

The 20th century itself, however, has proved to be startlingly different from these expectations. Certainly the total of Christians has grown enormously, from 558 millions in 1900 to 1,433 millions by 1980. Certainly also, since 1900 Christianity has become massively accepted as the religion of developing countries in the so-called Third World, Africa in particular. But no-one in 1900 expected the massive defections from Christianity that subsequently took place in Western Europe due to secularism, in Russia and later Eastern Europe due to Communism, and in the Americas due to materialism.

Global Christianity today

At the beginning of the 1980s, Christians of all kinds numbered 1,432,686,500, which is 32.8% of the world's population. This percentage Christian had increased rapidly during the Great Century from 1815-1914 at a rate of 1.2% per decade, then after 1914 reverted to a catastrophic decline of 0.4% per decade which by 1980 had worsened to 1.0% per decade. Despite this, the absolute number of Christians increases at 21.6 million a year. Global Table 2 gives the overall picture. It shows that Christianity has surged ahead in the world's less-developed countries from 83 millions in 1900 to 643 millions by 1980. During the 20th century, in fact, Christianity has become the most extensive and universal religion in history. There are today Christians and organized Christian churches in

every inhabited country on earth. The church is therefore now, for the first time in history, ecumenical in the literal meaning of the word: its boundaries are coextensive with the *oikumene*, the whole inhabited world.

In two-thirds of the world's 223 countries, Christians now form the majority (over 50%); in one third, the minority. This spread is very uneven, though (see Global Map 1). Christians number over 90% in 100 countries, less than 10% in 51 countries, less than 1% in 24 countries, and less than 0.1% in 6 countries: Afghanistan, Bhutan, Nepal, Somalia, North Yemen and South Yemen.

Of all Christians, 1,323,390,000 are church members affiliated to 7 ecclesiastico-cultural major blocs, also to some 156 different ecclesiastical traditions, and also to (in 1980) 20,780 distinct Christian denominations across the world. Of these Christians, 1,018,355,000 are active, practising church members.



Worshipping Christians. Sunday worship in Naulakha Church, Lahore (Pakistan). In 1980, the world contained 1,018 million such active, practising, worshipping church members

Children too can be practising Christians. Bible charade in Katanga (Zaire): Jesus (in white) calls Zaccheus down from the tree. Some 570 million Christians are children under 15 years of age.

CHRISTIANITY IN THE GLOBAL SECULAR CONTEXT

The secular background

The 1970s and 1980s have seen the emergence of a vast variety of types of modern state. Of the world's 223 countries in 1980, 69 were multi-party democratic states, 50 were one-party states, 56 were no-party dependencies or colonies, 28 were no-party countries under military rule, and 20 were autocracies or dictatorships (see Global Table 13 in Part 8). Marxist states have increased rapidly in numbers since 1960, and in 1980 numbered 38, of which 30 were fully-organized Communist states. In United Nations' terminology of development, 51 of the 223 were more developed countries, and 172 were less developed countries. In terms of political alignment, 35 countries belonged to the Western world, 30 to the Communist world, and 158 to the Third World. Fuller details of secular background data for the world are given in the totals to Global Table 31.

The demography of Christianity

As Global Table 2 (overleaf) illustrates, Christians are scattered throughout this world of variegated nations. They have followers on all 8 continents (or on all 8 of the major regional-continental areas defined by the United Nations), in all 24 UN-defined major regions, as well as being found in all 223 countries. Something like 524 million Christians are under 15 years of age. Some 196 million of them are infants and children under 5 years of age; the percentage is 9.3% of all Christians in developed countries, 15.4% in developing countries. Life expectancy (expectation of life at birth) among Christians averages 72 years in more developed regions, with a peak of 74.7 years in Sweden (and 77.3 years for women in Sweden); but in less developed regions, it averages only 55 years, falling to 38 years for 9 African nations and a world nadir of 35.8 years for Bangladesh.

Christianity and urbanization

Some 41.1% of the world in 1980 were urban dwellers. Christians as a whole are more urbanized: by 1980, 843 million Christians (59.0% of global Christianity) were living in cities and urban areas. The evolution of this situation on 8 continents across the 20th century is shown in Global Table 21.

Christianity and literacy

The number of literate adults in the world has multiplied sixfold during this century, climbing from 287 million (27.9% of the world) in 1900 to 1,774 million by 1980 (65.7%). Christians have always and almost everywhere been proportionately greatly more literate than average. In 1900, 60.8% of all Christian adults were literate, rising to 87.6% (927 million adults) by 1980. This latter total is increasing at 1.48% per year; every year the churches increase by a nett total of 12.5 million new Christian adult literates. This evolution is set out in Global Table 22.

Paralleling this mushrooming growth of literacy, the number of new book titles of all kinds published each year has increased twentyfold since 1900. It now stands at around 648,000 distinct new titles a year (Global Table 12). Some 22,200 of them are new religious books, and of these 17,000 are specifically Christian titles. There are also around 22,980 Christian periodicals; of these, 41% are published in the English language, 16% in German, 10% in Spanish, 9% in French, 7% in Italian, 3% in Portuguese and 14% in several hundred other languages, Dutch in particular.

Global Table 1. CHRISTIANS AMONG THE PEOPLES OF THE WORLD, AD 30-2000.

Year	AD 30	100	500	1000	1500	1800	1900	1980	1985	2000
1. Christians and population										
Population (millions)	169.7	181.5	193.4	269.2	425.3	902.6	1619.9	4373.9	4781.1	6259.6
Christians (millions)	0.0	1.0	43.4	50.4	81.0	208.2	558.1	1432.7	1548.6	2019.9
% Christian	0.0	0.6	22.4	18.7	19.0	23.1	34.4	32.8	32.4	32.3
2. Christians by race, %										
Australoid	0	0	0	0	0	0.0	0.1	0.5	0.5	0.6
Capoid	0	0	0	0	0	0.0	0.0	0.0	0.0	0.0
Caucasoid	99.9	99.9	97.0	90.0	98.7	91.0	88.7	70.0	68.2	63.0
Mongoloid	0.0	0.0	3.0	10.0	1.0	6.0	6.6	11.2	11.8	13.1
Negroid	0.0	0.0	0.0	0.0	0.3	3.0	4.6	18.3	19.5	23.2
3. Christians by colour, %										
Black	0.0	0.0	0.0	0.0	0.3	3.0	4.5	18.0	19.3	22.9
Brown	0.0	0.5	1.4	2.4	1.5	3.0	5.1	10.8	11.6	13.0
Grey	0	0	0	0	0.0	0.0	0.1	0.2	0.2	0.3
Red	0	0	0	0	0.1	3.0	1.7	3.1	3.3	3.8
Tan	95.0	69.5	59.5	28.6	4.8	2.2	5.0	10.6	11.0	11.8
White	5.0	30.0	38.1	61.0	92.6	86.5	81.1	50.5	47.4	39.8
Yellow	0	0	1.0	8.0	0.7	2.3	2.5	6.8	7.2	8.4

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Australoid	0	0	0	0	0	0.0	0.1	0.5	0.5	0.6
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Caucasoid	99.9	99.9	97.0	90.0	98.7	91.0	88.7	70.0	68.2	63.0
Mongoloid	0.0	0.0	3.0	10.0	1.0	6.0	6.6	11.2	11.8	13.1
Negroid	0.0	0.0	0.0	0.0	0.3	3.0	4.6	18.3	19.5	23.2
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Yellow	0	0	1.0	8.0	0.7	2.3	2.5	6.8	7.2	8.4

40

Global Table 2. GLOBAL CHRISTIANITY: CHRISTIANS ON 8 CONTINENTS, AD 1900-2000.

1. All figures in this table refer to Christians except (for purposes of comparison) the last line which refers to total world population. Note that the Communist world did not exist in 1900, and in the 1970s and 1980s was rapidly increasing in number of countries and hence in apparent annual Christian conversions (new Christians). Likewise, the concept 'Third World' only emerged after 1945 and hence for 1900 is somewhat vague.
2. Of the 2 adjacent columns of percentages, the first gives the preceding absolute number of Christians as a percentage of all Christians (global Christianity), and the second as a percentage of total world population. A third variety (Christians as a percentage of their continent's total population) is given in Global Table 23. Note that totals of percentages may not always add up exactly (e.g. to 100.0%), due to rounding.
3. The categories 'more developed' and 'less developed' near the last row refer to the United Nations-defined categories of those names.

Continent	1900			mid-1970			Annual change, 1970-1985				mid-1975			mid-1980			mid-1985			2000			Count- ries
	Adherents	%	%	Adherents	%	%	Natural	Conversion	Total	Rate	Adherents	%	%	Adherents	%	%	Adherents	%	%	Adherents	%	%	
Africa	9,938,448	1.8	0.6	142,962,732	11.8	4.0	4,586,648	1,466,149	6,052,797	3.55	170,702,570	13.0	4.3	203,490,710	14.2	4.7	236,278,850	15.3	4.9	393,326,210	19.5	6.3	59
East Asia	2,179,350	0.4	0.1	12,668,243	1.0	0.4	276,181	359,622	635,803	4.04	15,727,850	1.2	0.4	19,026,270	1.3	0.4	22,324,690	1.4	0.5	32,337,300	1.6	0.5	8
Europe	278,383,690	49.9	17.2	405,132,656	33.3	11.2	2,197,458	-1,150,645	1,046,813	0.26	410,275,220	31.2	10.3	415,600,780	29.0	9.5	420,926,340	27.2	8.8	431,403,570	21.4	6.9	37
Latin America	62,002,115	11.1	3.8	267,383,563	22.0	7.4	8,419,292	-291,821	8,127,471	2.66	305,111,950	23.2	7.7	348,658,275	24.3	8.0	392,204,600	25.3	8.2	571,157,820	28.3	9.1	47
Northern America	78,811,810	14.1	4.9	206,443,460	17.0	5.7	2,008,880	-669,881	1,338,999	0.63	212,429,330	16.1	5.4	219,833,450	15.3	5.0	227,237,570	14.7	4.8	253,589,450	12.6	4.1	5
Oceania	4,827,450	0.9	0.3	17,851,851	1.5	0.5	372,894	-128,200	244,694	1.28	19,060,096	1.4	0.5	20,298,794	1.4	0.5	21,537,492	1.4	0.5	27,741,966	1.4	0.4	29
South Asia	16,920,469	3.0	1.0	78,124,616	6.4	2.2	2,645,668	447,043	3,092,711	3.35	92,188,835	7.0	2.3	109,051,740	7.6	2.5	125,914,645	8.1	2.6	192,264,050	9.5	3.1	37
USSR	104,993,000	18.8	6.5	86,012,300	7.1	2.4	907,238	164,182	1,071,420	1.17	91,285,000	6.9	2.3	96,726,500	6.7	2.2	102,168,000	6.6	2.1	118,101,000	5.8	1.9	1
(in 1980)																							
POLITICAL ALIGNMENT:																							
Western world	470,991,120	84.4	29.1	526,141,240	43.2	14.6	3,761,782	-1,706,852	2,054,930	0.38	535,703,030	40.7	13.5	546,690,540	38.2	12.5	557,678,050	36.0	11.7	592,155,430	29.3	9.5	35
Communist world	0	0.0	0.0	195,172,881	16.0	5.4	1,784,400	4,108,633	5,893,033	2.90	202,902,300	15.4	5.1	254,103,210	17.7	5.8	305,304,120	19.7	6.4	443,861,700	22.0	7.1	30
Third World	87,065,212	15.6	5.4	495,265,300	40.7	13.7	15,868,077	-2,205,332	13,662,745	2.36	578,175,521	43.9	14.6	631,892,769	44.1	14.4	685,610,017	44.3	14.3	983,904,236	48.7	15.7	158
DEVELOPMENT:																							
More developed regions	474,627,335	85.0	29.3	748,366,431	61.5	20.7	5,935,101	-1,803,369	4,131,732	0.54	768,115,295	58.3	19.4	789,683,745	55.1	18.1	811,252,195	52.4	17.0	875,976,170	43.4	14.0	51
Less developed regions	83,428,997	15.0	5.1	468,212,990	38.5	13.0	15,479,158	1,999,818	17,478,976	3.19	548,665,556	41.7	13.8	643,002,774	44.9	14.7	737,339,992	47.6	15.4	1,143,945,196	56.6	18.3	172
GLOBAL CHRISTIANITY	558,056,332	100.0	34.4	1,216,579,421	100.0	33.7	21,414,259	196,449	21,610,708	1.64	1,316,780,851	100.0	33.2	1,432,686,519	100.0	32.8	1,548,592,187	100.0	32.4	2,019,921,366	100.0	32.3	223
WORLD POPULATION	1,619,886,760	—	100.0	3,610,034,405	—	100.0	76,388,313	0	76,388,313	1.93	3,966,711,095	—	100.0	4,373,917,535	—	100.0	4,781,123,975	—	100.0	6,259,642,000	—	100.0	223

Global Table 3. THE UNDERGROUND CHURCH: CHRISTIANS LIVING UNDER HOSTILE REGIMES OR POLITICO-RELIGIOUS RESTRICTIONS, AD 1970-1980.

1. Christians living under hostile political regimes, or experiencing severely curtailed political and religious liberties, are often said to constitute the so-called 'underground church', or 'the church of silence'. There are several different ways of enumerating this phenomenon. Eleven such ways are set out in tabular form below, in ascending order of curtailment of civil and religious freedoms and rights.
2. The column headed 'Countries' enumerates the number of states or countries involved in 1980, the next 4 columns give the total Christians involved (as absolute numbers and as percentages of global Christianity), and the next 2 the total populations involved. The last column gives the relevant Global Tables where the figures quoted may be found in the context of fuller definitions and global statistics. The last row gives global totals (not totals of the preceding 11 rows), for purposes of comparison.

Types of religio-political restrictions	Countries	Christians		% of all Christians		Total population		Source
		1970	1980	1970	1980	1970	1980	
1. Christians in countries without full political freedom or full civil rights	149	682,977,700	866,574,400	56.1	60.6	2,850,577,800	3,521,257,700	Global Table 14
2. Christians living under political restrictions on religious liberty	79	488,285,100	605,098,900	40.1	42.3	1,832,435,000	2,214,408,000	Global Table 16
3. Christians living under military rule or dictatorships	48	284,878,200	356,430,600	21.8	24.9	584,759,500	762,642,500	Global Table 13
4. Christians living in countries which restrict foreign missionary aid	67	295,761,800	351,351,600	24.3	24.6	2,515,557,600	3,068,683,600	Global Table 17
5. Christians living in countries with no political freedom or adequate civil liberties	68	291,564,200	345,530,300	24.0	24.2	1,598,799,300	1,904,308,200	Global Table 14
6. Christians living under anti-Christian regimes	59	205,924,500	269,699,400	16.9	18.9	1,536,982,000	1,948,948,500	Global Table 15
7. Christians living under atheistic regimes	30	193,311,400	254,103,200	15.9	17.8	1,156,793,000	1,488,355,500	Global Table 15
8. Christians experiencing severe state interference in religion, obstruction or harassment	37	198,636,700	224,445,200	16.3	15.7	1,414,211,000	1,675,039,000	Global Table 16
9. Christians living in closed countries which prohibit foreign missionary aid	25	143,459,100	155,543,900	11.8	10.9	1,126,718,100	1,306,316,100	Global Table 17
10. Crypto-Christians (secret believers unknown to or unrecognized by the state)	65	55,699,700	70,395,000	4.6	4.9	—	—	Global Table 4
11. Christians in states committed to total suppression or eradication of religion	3	2,316,600	319,300	0.2	0.02	775,314,000	22,626,000	Global Table 16
GLOBAL CHRISTIANITY/WORLD POPULATION	223	1,216,579,400	1,429,589,300	100.0	100.0	3,610,034,600	4,373,917,700	Global Table 4

Global Table 4. GLOBAL ADHERENTS OF ALL RELIGIONS, AD 1900-2000.

Year:	1900		mid-1970		Annual change, 1970-1985				mid-1975		mid-1980		mid-1985		2000		Countries
	Adherents	%	Adherents	%	Natural	Conversion	Total	Rate	Adherents	%	Adherents	%	Adherents	%	Adherents	%	
Christians	558,056,332	34.4	1,216,579,421	33.7	21,414,259	196,449	21,610,708	1.64	1,316,780,851	33.2	1,432,686,519	32.8	1,548,592,187	32.4	2,019,921,366	32.3	223
crypto-Christians	3,572,357	0.2	55,699,695	1.5	886,385	583,146	1,469,531	2.35	62,605,240	1.6	70,395,020	1.6	78,184,800	1.6	106,208,730	1.7	65
professing	554,483,975	34.2	1,160,879,726	32.2	20,527,874	-386,697	20,141,177	1.61	1,254,175,611	31.6	1,362,291,499	31.1	1,470,407,387	30.8	1,913,712,636	30.6	221
Roman Catholics	271,990,786	16.8	668,023,829	18.5	13,782,658	330,662	14,133,320	1.92	734,092,076	18.5	809,157,029	18.5	884,221,982	18.5	1,169,462,660	18.7	218
Spiritist Catholics	5,859,700	0.4	21,859,500	0.6	644,477	186,089	830,566	3.24	25,643,670	0.6	30,165,160	0.7	34,686,650	0.7	53,672,300	0.9	13
Evangelical Catholics	960,430	0.1	16,648,380	0.5	587,362	241,371	828,733	4.06	20,431,410	0.5	24,935,710	0.6	29,440,010	0.6	48,052,180	0.8	31
Christo-pagans	8,322,900	0.5	12,919,660	0.4	415,021	-137,097	277,924	1.95	14,266,400	0.4	15,698,900	0.4	17,131,400	0.4	20,239,700	0.3	16
Protestants	119,662,529	7.4	259,044,841	7.2	3,312,646	-1,182,331	2,130,315	0.80	267,962,303	6.8	280,348,001	6.4	292,733,699	6.1	357,489,414	5.7	209
Orthodox	121,245,310	7.5	111,898,590	3.1	1,346,056	-93,992	1,252,064	1.06	118,001,080	3.0	124,419,230	2.8	130,837,380	2.7	153,051,810	2.4	96
Anglicans	33,030,340	2.0	59,914,871	1.7	742,794	-213,445	529,349	0.85	62,368,507	1.6	65,208,364	1.5	68,048,221	1.4	82,801,482	1.3	144
Non-White indigenous	7,241,010	0.4	49,022,430	1.4	1,167,779	643,089	1,810,868	3.16	57,365,720	1.4	67,131,110	1.5	76,896,500	1.6	124,917,260	2.0	90
Marginal Protestants	1,040,150	0.1	10,168,545	0.3	143,880	142,287	286,167	2.49	11,494,935	0.3	13,030,205	0.3	14,565,475	0.3	22,150,680	0.4	90
Catholics (non-Roman)	273,850	0.0	2,806,620	0.1	32,061	-12,967	19,094	0.66	2,890,990	0.1	2,997,560	0.1	3,104,130	0.1	3,839,330	0.1	35
nominal	36,493,151	2.2	84,769,841	2.3	1,658,769	793,920	2,452,689	2.56	95,928,718	2.4	109,296,794	2.5	122,664,870	2.6	175,307,174	2.8	157
affiliated	521,563,181	32.2	1,131,809,580	31.4	19,755,490	-597,471	19,158,019	1.57	1,220,852,133	30.8	1,323,389,725	30.3	1,425,927,317	29.8	1,844,614,192	29.5	221
doubly-affiliated	-3,020,510	-0.2	-26,711,568	-0.7	-737,099	-221,973	-959,072	-3.08	-31,099,120	-0.8	-36,302,280	-0.8	-41,505,440	-0.9	-62,275,880	-1.0	34
disaffiliated	-182,400	-0.0	-10,848,188	-0.3	-95,013	-356,720	-451,733	-3.42	-13,226,950	-0.3	-15,365,510	-0.4	-17,504,070	-0.4	-14,797,500	-0.2	9
total practising	469,259,773	90	884,021,780	78	14,995,485	-1,562,133	13,433,352	1.42	946,362,223	77	1,018,355,317	77	1,090,348,411	76	1,330,325,057	72	221
non-practising	52,303,418	10	247,787,776	22	4,760,005	964,662	5,724,667	2.09	274,489,905	23	305,034,408	23	335,578,911	24	514,289,155	28	221
Roman Catholics	266,419,407	16.4	672,319,062	18.6	13,605,375	-571,280	13,034,095	1.78	733,215,226	18.5	802,659,956	18.4	872,104,686	18.2	1,132,541,508	18.1	219
Catholic pentecostals	0	0.0	238,500	0.0	26,134	427,155	453,289	22.71	1,995,730	0.0	4,771,390	0.1	7,547,050	0.2	13,101,300	0.4	75
Protestants	103,056,655	6.4	233,424,245	6.5	3,028,904	-155,570	2,873,334	1.17	246,401,095	6.2	262,157,585	6.0	277,914,075	5.8	345,709,110	5.5	212
Evangelicals	52,135,480	3.2	124,775,274	3.5	2,087,863	1,124,125	3,211,988	2.30	139,588,110	3.5	156,895,150	3.6	174,202,190	3.6	247,664,830	4.0	192
Neo-pentecostals	0	0.0	824,100	0.0	29,182	317,088	346,270	16.39	312,700	0.1	4,286,800	0.1	6,460,900	0.1	10,818,000	0.2	38
Orthodox	115,897,704	7.2	143,402,488	4.0	1,712,059	21,487	1,733,546	1.14	151,827,165	3.8	160,737,930	3.7	169,648,695	3.5	199,819,040	3.2	107
Orthodox pentecostals	0	0.0	15,200	0.0	661	13,519	14,180	19.42	73,000	0.0	157,000	0.0	241,000	0.0	680,000	0.0	6
Non-White indigenous	7,743,060	0.5	58,701,960	1.6	1,530,638	817,269	2,347,907	3.38	69,564,535	1.8	82,181,070	1.9	94,797,605	2.0	154,140,440	2.5	145
Evangelicals	5,320,000	0.3	13,551,000	0.4	129,090	39,910	169,000	1.18	14,333,000	0.4	15,241,000	0.3	16,149,000	0.3	18,775,000	0.3	1
Black neo-pentecostals	0	0.0	400,000	0.0	6,500	23,500	30,000	5.45	550,000	0.0	700,000	0.0	850,000	0.0	1,600,000	0.0	1
Anglicans	30,573,665	1.9	47,556,975	1.3	518,392	-293,687	224,705	0.46	48,507,937	1.2	49,804,014	1.1	51,100,091	1.1	61,037,174	1.0	165
Evangelicals	14,690,910	0.9	15,088,700	0.4	244,848	97,682	342,530	2.06	16,662,100	0.4	18,514,000	0.4	20,365,900	0.4	29,062,300	0.5	27
Anglican pentecostals	0	0.0	109,900	0.0	4,672	93,358	98,030	18.86	519,650	0.0	1,090,200	0.0	1,660,750	0.0	2,662,200	0.0	18
Marginal Protestants	927,580	0.1	10,830,221	0.3	158,251	166,481	324,732	2.62	12,384,245	0.3	14,077,520	0.3	15,770,795	0.3	24,106,170	0.4	176
Catholics (non-Roman)	276,020	0.0	3,134,385	0.1	33,983	-3,478	30,505	0.93	3,278,000	0.1	3,439,440	0.1	3,600,880	0.1	4,334,130	0.1	59
Muslims	200,102,284	12.4	550,919,011	15.3	17,063,381	140,371	17,203,752	2.74	628,847,789	15.9	722,956,504	16.5	817,065,219	17.1	1,200,653,040	19.2	162
Sunni	173,111,354	10.7	465,826,991	12.9	14,584,781	-249,680	14,335,101	2.70	530,500,789	13.4	609,178,000	13.9	680,855,211	14.2	999,826,320	16.0	157
Hanafites	106,611,354	6.6	238,500,991	6.6	8,179,481	-723,780	7,455,701	2.77	268,780,789	6.8	313,058,000	7.2	350,335,211	7.3	508,226,320	8.1	106
Shafites	39,000,000	2.4	112,000,000	3.1	3,551,800	233,900	3,785,700	2.89	130,900,000	3.3	149,857,000	3.4	168,814,000	3.5	248,800,000	4.0	83
Malikites	27,000,000	1.7	114,186,000	3.2	2,817,700	240,000	3,057,700	2.36	129,500,000	3.3	144,763,000	3.3	160,026,000	3.3	240,300,000	3.8	51
Hanbalites	500,000	0.0	1,140,000	0.0	35,800	200	36,000	2.73	1,320,000	0.0	1,500,000	0.0	1,680,000	0.0	2,500,000	0.0	18
Shias	26,000,000	1.6	79,500,000	2.2	2,291,800	318,200	2,610,000	2.85	91,462,000	2.3	105,600,000	2.4	126,738,000	2.7	185,000,000	3.0	60
Ithna-Asharis	22,250,000	1.4	65,270,000	1.8	1,770,800	304,900	2,075,700	2.78	74,561,000	1.9	86,027,000	2.0	104,493,000	2.2	151,700,000	2.4	54
Ismailis	2,300,000	0.1	9,700,000	0.3	376,100	13,900	390,000	3.35	11,650,000	0.3	13,600,000	0.3	15,550,000	0.3	23,500,000	0.4	35
Zaydis	1,200,000	0.1	3,760,000	0.1	120,300	-500	119,800	2.75	4,959,000	0.1	4,958,000	0.1	5,557,000	0.1	8,200,000	0.1	8
Alawites	250,000	0.0	770,000	0.0	24,600	-100	24,500	2.75	892,000	0.0	1,015,000	0.0	1,138,000	0.0	1,600,000	0.0	11
Schismatics	990,930	0.1	5,592,020	0.2	186,800	71,851	258,651	3.76	6,885,000	0.2	8,178,504	0.2	9,472,008	0.2	15,826,720	0.3	85
Ahmadis	70,030	0.0	2,635,220	0.1	97,383	38,581	135,964	4.18	3,255,980	0.1	3,994,860	0.1	4,733,740	0.1	9,216,720	0.1	56
Kharijites	320,000	0.0	780,000	0.0	26,000	-1,650	24,350	2.70	901,800	0.0	1,023,500	0.0	1,145,200	0.0	1,700,000	0.0	7
Druzes	71,000	0.0	374,800	0.0	14,000	-970	13,030	2.96	440,000	0.0	505,100	0.0	570,200	0.0	810,000	0.0	8
Black Muslims	0	0.0	200,000	0.0	4,500	55,500	60,000	12.00	500,000	0.0	800,000	0.0	1,100,000	0.0	1,700,000	0.0	3
Yazidis	29,900	0.0	102,000	0.0	3,600	-100	3,500	2.93	119,500	0.0	137,000	0.0	154,500	0.0	200,000	0.0	4
Other sectarians	500,000	0.0	1,500,000	0.0	41,317	-19,510	21,807	1.31	1,667,720	0.0	1,718,044	0.0	1,768,368	0.0	2,200,000	0.0	20
Non-religious	2,923,330	0.2	543,065,287	15.0	3,314,352	7,969,260	17,283,612	2.76	626,017,979	15.8	715,901,416	16.4	805,784,853	16.9	1,071,888,370	17.1	177
Hindus	203,033,330	12.5	6														

1. The table divides world population, and global church membership, into the 5 races, 17 geographical races, and 7 stylized colours of mankind. Note that 'global church membership' is not identical to 'global Christianity' as enumerated in Global Table 2 et alia.
2. Totals for the 5 races, or 17 geographical races, add up to only 99.7% of the actual totals, the remainder being due to small populations too minute to classify under the countries' coded data.
3. For detailed meanings of codes, see Part 4, Culture, which also gives the 71 families and 432 peoples shown below, in its classification PEOPLES OF THE WORLD.
4. For meanings of columns for 1900-2000, see Codebook (Part 6) concerning Tables I. Note that 'Rate' = % per year.

1. WORLD POPULATION

Race Geographical race	Code	Cultures			1900		mid-1970		Annual change, 1970-1980				mid-1975		mid-1980		mid-1985		2000	
		Families	Peoples	Groups	Adherents	%	Adherents	%	Natural	Conversion	Total	Rate	Adherents	%	Adherents	%	Adherents	%	Adherents	%
AUSTRALOID	A	10	35	1,953	12,120,074	0.7	31,143,281	0.9	906,126	0	906,126	2.57	35,299,814	0.9	40,204,554	0.9	45,109,294	0.9	63,347,855	1.0
Austro-Asiatic	AUG	7	21	515	10,151,351	0.6	26,296,533	0.7	768,998	0	768,998	2.58	29,820,904	0.8	33,986,518	0.8	38,152,132	0.8	53,517,123	0.9
Oceanic	AON	3	14	1,438	1,968,723	0.1	4,846,748	0.1	137,128	0	137,128	2.50	5,478,910	0.1	6,218,036	0.1	6,957,162	0.1	9,830,732	0.2
CAPOID	B	2	6	64	133,390	0.0	422,815	0.0	12,420	0	12,420	2.60	478,554	0.0	547,014	0.0	615,474	0.0	960,973	0.0
Early African	BYG	2	6	64	133,390	0.0	422,815	0.0	12,420	0	12,420	2.60	478,554	0.0	547,014	0.0	615,474	0.0	960,973	0.0
CAUCASIAN	C	24	135	1,047	839,778,705	51.8	1,910,873,319	52.9	38,420,756	0	38,420,756	1.84	2,088,144,990	52.6	2,295,080,557	52.5	2,502,016,132	52.3	3,273,710,981	52.3
European	CEW	10	69	253	439,218,888	27.1	824,646,164	22.8	6,989,704	0	6,989,704	0.81	858,749,573	21.6	894,542,934	20.5	930,336,301	19.5	1,034,662,165	16.5
Indo-Iranian—1	CNN	2	26	317	284,225,889	17.5	676,284,231	18.7	18,980,735	0	18,980,735	2.49	762,213,602	19.2	866,091,524	19.8	969,969,448	20.3	1,351,293,421	21.6
Indo-Iranian—2	CNT	1	9	131	17,793,682	1.1	51,000,332	1.4	1,659,550	0	1,659,550	2.84	58,512,596	1.5	67,595,802	1.5	76,679,608	1.6	114,153,330	1.8
Latin American—1	CLT	2	2	18	21,653,838	1.3	103,241,638	2.9	2,873,053	0	2,873,053	2.46	116,668,258	2.9	131,972,184	3.0	147,276,110	3.1	208,526,084	3.3
Latin American—2	CLN	2	2	26	25,934,511	1.6	97,900,150	2.7	3,066,259	0	3,066,259	2.74	112,030,094	2.8	128,562,743	2.9	145,095,392	3.0	216,516,215	3.5
Middle Eastern	CMT	7	27	302	50,951,897	3.1	157,800,804	4.4	4,851,455	0	4,851,455	2.70	179,970,867	4.5	206,315,370	4.7	232,659,873	4.9	348,559,766	5.6
MONGOLIAN	M	19	137	3,653	671,131,638	41.4	1,344,159,968	37.2	27,675,821	0	27,675,821	1.87	1,476,707,833	37.2	1,620,918,083	37.1	1,765,128,337	36.9	2,206,707,932	35.3
American Indian	MIR	3	20	2,136	9,940,928	0.6	35,073,985	1.0	1,171,629	0	1,171,629	2.90	40,444,191	1.0	46,790,283	1.1	53,136,375	1.1	81,790,337	1.3
Arctic-Mongoloid	MRY	1	3	12	14,847	0.0	60,956	0.0	1,266	0	1,266	1.86	67,888	0.0	73,618	0.0	79,348	0.0	93,311	0.0
Asian—1	MSY	11	80	1,360	647,268,903	40.0	1,284,399,320	35.6	26,304,845	0	26,304,845	1.86	1,410,605,997	35.6	1,547,447,659	35.4	1,684,289,320	35.2	2,094,391,547	33.5
Asian—2	MSW	1	13	53	13,337,900	0.8	22,388,508	0.6	125,922	0	125,922	0.55	23,017,293	0.6	23,647,761	0.5	24,278,230	0.5	25,618,431	0.4
Pacific	MPY	3	21	92	569,060	0.0	2,237,199	0.1	72,159	0	72,159	2.81	2,572,464	0.1	2,958,762	0.1	3,345,064	0.1	4,814,306	0.1
NEGRO	N	16	119	2,276	90,692,308	5.6	311,719,305	8.6	9,134,772	0	9,134,772	2.59	353,228,716	8.9	403,066,942	9.2	452,905,165	9.5	695,425,668	11.1
African—1	NAB	10	103	2,167	67,582,935	4.2	226,352,973	6.3	7,068,308	0	7,068,308	2.74	258,244,806	6.5	297,036,020	6.8	335,827,232	7.0	533,984,556	8.5
African—2	NAN	1	1	20	868,574	0.1	3,135,998	0.1	91,270	0	91,270	2.56	3,558,671	0.1	4,048,691	0.1	4,538,710	0.1	6,653,951	0.1
Afro-American	NFB	5	15	89	22,240,799	1.4	82,230,334	2.3	1,975,194	0	1,975,194	2.16	91,425,239	2.3	101,982,231	2.3	112,539,223	2.4	154,787,161	2.5
WORLD POPULATION		71	432	8,993	1,619,886,760	100.0	3,610,034,405	100.0	76,388,313	0	76,388,313	1.93	3,966,711,095	100.0	4,373,917,535	100.0	4,781,123,975	100.0	6,259,642,000	100.0

2. GLOBAL CHURCH MEMBERSHIP

Race Geographical race	Code	Christian cultures			1900		mid-1970		Annual change, 1970-1980				mid-1975		mid-1980		mid-1985		2000	
		Families	Peoples	Groups	Adherents	%	Adherents	%	Natural	Conversion	Total	Rate	Adherents	%	Adherents	%	Adherents	%	Adherents	%
AUSTRALOID	A	5	14	1,375	570,570	0.1	5,282,398	0.5	153,506	49,438	202,940	3.27	6,199,484	0.5	7,311,826	0.6	8,424,157	0.6	13,147,235	0.7
Austro-Asiatic	AUG	2	2	305	348,246	0.1	1,872,845	0.2	52,708	15,224	67,932	3.13	2,168,073	0.2	2,552,182	0.2	2,936,288	0.2	4,705,091	0.3
Oceanic	AON	3	12	1,070	222,324	0.0	3,409,553	0.3	100,798	34,214	135,008	3.35	4,031,411	0.3	4,759,644	0.4	5,487,869	0.4	8,442,144	0.5
CAPOID	B	1	4	30	2,117	0.0	150,552	0.0	4,525	1,272	5,796	3.27	177,348	0.0	208,507	0.0	239,668	0.0	388,562	0.0
Early African	BYG	1	4	30	2,117	0.0	150,552	0.0	4,525	1,272	5,796	3.27	177,348	0.0	208,507	0.0	239,668	0.0	388,562	0.0
CAUCASIAN	C	15	70	298	465,191,992	89.2	846,591,923	74.8	11,547,179	-2,105,228	9,351,950	1.05	890,659,601	73.0	940,111,451	71.0	989,563,289	69.4	1,178,892,553	63.9
European	CEW	8	60	218	410,211,056	78.7	617,726,564	54.6	4,722,783	-2,007,242	2,715,538	0.43	631,013,661	51.7	644,882,029	48.7	658,750,384	46.2	702,201,247	38.1
Indo-Iranian—1	CNN	0	0	15	5,185,961	1.0	21,043,758	1.9	615,882	152,599	768,478	3.14	24,483,529	2.0	28,728,545	2.2	32,973,562	2.3	50,914,786	2.8
Indo-Iranian—2	CNT	0	0	0	197,418	0.0	190,317	0.0	2,429	348	2,776	1.36	203,986	0.0	218,075	0.0	232,164	0.0	280,782	0.0
Latin American—1	CLT	2	2	17	20,252,239	3.9	94,902,307	8.4	2,656,353	-155,558	2,500,796	2.35	106,610,592	8.7	119,910,259	9.1	133,209,925	9.3	184,588,310	10.6
Latin American—2	CLN	2	2	22	23,053,073	4.4	90,979,164	8.0	2,903,490	-124,649	2,778,843	2.68	103,841,322	8.5	118,767,568	9.0	133,693,818	9.4	196,357,988	10.0
Middle Eastern	CMT	3	6	26	6,292,245	1.2	21,749,813	1.9	556,242	29,274	585,519	2.39	24,506,511	2.0	27,604,975	2.1	30,703,436	2.2	44,549,440	2.4
MONGOLIAN	M	9	60	1,632	33,942,931	6.5	116,645,810	10.3	3,354,640	511,671	3,866,304	2.87	134,488,318	11.0	155,308,837	11.7	176,129,341	12.4	253,347,751	13.7
American Indian	MIR	3	17	1,297	8,816,222	1.7	31,988,649	2.8	1,077,697	-39,398	1,038,302	2.82	36,773,918	3.0	42,371,619	3.2	47,969,317	3.4	72,645,338	3.9
Arctic-Mongoloid	MRY	1	3	11	12,515	0.0	43,708	0.0	894	-49	845	1.75	48,379	0.0	52,163	0.0	55,946	0.0	64,312	0.0
Asian—1	MSY	1	14	220	11,960,673	2.3	64,954,746	5.7	2,122,838	600,148	2,722,979	3.51	77,509,198	6.3	92,184,541	7.0	106,859,878	7.5	158,019,849	8.6
Asian—2	MSW	1	6	17	12,691,596	2.4	17,692,521	1.6	88,531	-45,993	42,535	0.24	17,906,176	1.5	18,117,895	1.4	18,329,606	1.3	18,512,621	1.0
Pacific	MPY	3	20	87	461,925	0.1	1,966,186	0.2	64,680	-3,037	61,643	2.74	2,250,647	0.2	2,582,619	0.2	2,914,594	0.2	4,105,631	0.2
NEGRO	N	7	47	712	20,854,198	4.0	160,397,110	14.2	4,724,326	942,362	5,666,688	3.04	186,288,541	15.3	217,064,039	16.4	247,839,543	17.4	393,620,628	21.3
African—1	NAB	1	31	610	1,763,881	0.3	86,533,144	7.6	2,869,954	1,105,052	3,975,011	3.80	104,528,570	8.6	126,283,189	9.5	148,037,807	10.4	257,748,745	14.0
African—2	NAN	1	1	17	365,928	0.1	2,512,976	0.2	70,859	5,777	76,639	2.67	2,867,053	0.2	3,279,350	0.2	3,691,646	0.3	5,519,093	0.3
Afro-American	NFB	5	15	85	18,724,389	3.6	71,350,990	6.3	1,783,513	-168,467	1,615,048	2.05	78,892,918	6.5	87,501,500	6.6	96,110,090	6.7	130,352,790	7.1
GLOBAL CHURCH MEMBERSHIP		37	195	4,047	521,563,181	100.0	1,131,809,580	100.0	19,755,490	-597,471	19,158,019	1.57	1,220,852,133	100.0	1,323,389,725	100.0	1,425,927,317	100.0	1,844,614,192	100.0

Global Table 9. ORGANIZED CHRISTIANITY: GLOBAL MEMBERSHIPS RANKED BY 7 ECCLESIASTICAL BLOCS AND 92 MAJOR TRADITIONS, AD 1970-1985.

Notes describing this table are placed at the bottom of the facing page (page 15).

Bloc Tradition Code	Nome	Cong 1970	Adults 1970	Affiliated (total membership, total community)				Sig	Denominations Total					Coun- tries
				1970	1975	1980	1985		1970	1975	1980	1985		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
ROMAN CATHOLIC														
Lat	Latin-rite local church	247,118	432,125,990	672,319,062	733,215,181	802,659,904	872,104,646	222	222	222	222	222	223	220
	Latin-rite Catholics	116,236	203,922,520	337,889,866	379,208,614	427,199,552	475,190,504	194						
	Latin/Eastern-rite local church	242,329	427,735,090	665,234,769	725,317,386	793,860,613	862,421,866	2,453						
LER	Eastern-rite Catholics:	130,882	228,203,470	334,429,196	354,006,567	375,460,352	396,914,142	28						
	Syro-Malabarese	4,789	4,390,900	7,084,293	7,897,795	8,799,291	9,682,780	153						
SyM	Syro-Malabarese	1,272	1,190,020	2,017,046	2,405,470	2,811,066	3,216,663	16						
Ukr	Ukrainian (3 million suppressed)	607	941,300	1,381,513	1,447,631	1,523,311	1,598,991	18						
Mar	Maronite	889	653,800	1,130,389	1,258,851	1,417,659	1,576,462	17						
Rom	Romanian (totally suppressed)	1,794	600,000	900,000	910,000	920,000	930,000	5						
Mel	Melkite	463	372,350	650,212	733,642	830,424	927,202	20						
Cha	Chaldean	177	152,200	280,456	312,195	345,680	379,171	22						
Rut	Ruthenian	205	192,400	279,615	283,126	286,649	290,170	4						
Hun	Hungarian	149	202,100	269,100	272,731	276,136	279,542	2						
Ori	plural Oriental rites	30	134,800	209,000	228,237	249,173	270,110	3						
Mal	Syro-Malankarese	255	119,000	201,589	240,409	280,945	321,482	2						
Slo	Slovak	201	128,000	176,000	179,940	183,899	187,859	1						
Cop	Coptic	175	64,150	109,500	121,769	133,544	145,320	5						
PROTESTANT														
uni	united (including Lutheran/Reformed)	724,825	139,668,088	233,424,245	246,399,497	262,155,904	277,912,513	3,294	6,920	7,389	7,889	8,196	212	
Lut	Lutheran (excluding united)	102,247	38,220,824	60,000,899	61,433,986	63,298,983	65,163,979	64						
Ref	Reformed (Presbyterian)	59,994	23,347,633	39,650,970	40,865,277	42,202,147	43,539,026	217						
Bap	Baptist	77,479	18,989,088	32,434,522	34,449,841	36,866,788	39,283,735	286						
Met	Methodist	102,124	18,982,612	29,418,833	31,177,158	33,306,814	35,436,498	321						
Pen	Pentecostal (6 types)	80,112	13,452,545	21,795,923	23,056,024	24,562,647	26,069,273	117						
Dis	Disciples (Restorationist)	94,201	8,730,868	16,647,128	19,034,889	21,909,778	24,784,725	652						
Hol	Holiness (Perfectionist)	33,866	5,270,388	7,876,091	8,165,957	8,474,567	8,783,192	118						
Adv	Adventist	32,430	1,865,299	4,188,938	4,605,748	5,186,276	5,766,841	300						
Sal	Salvationist	20,980	2,143,086	4,077,940	4,703,668	5,445,372	6,187,077	193						
int	interdenominational	16,678	1,425,965	2,936,406	3,238,471	3,633,818	4,029,163	78						
Con	Congregationalist	12,522	776,942	2,094,177	2,431,231	2,953,705	3,476,191	199						
rad	isolated radio-church	11,495	1,042,950	2,004,792	2,103,500	2,230,023	2,356,553	91						
sin	single-congregation	40,248	1,110,750	1,611,500	1,785,533	1,941,672	2,097,807	9						
ind	independent evangelical	4,500	750,000	1,500,000	1,493,967	1,486,534	1,479,101	2						
CBR	Christian Brethren (Open)	4,775	664,853	1,320,280	1,409,198	1,508,585	1,607,986	125						
Men	Mennonite (Anabaptist)	9,720	534,240	1,255,627	1,357,486	1,484,817	1,612,151	117						
Dun	Dunker (German Baptist)	5,499	522,017	947,484	1,032,777	1,141,439	1,250,111	91						
Mor	Moravian	2,075	305,436	513,800	562,182	619,068	675,958	10						
Qua	Friends (Quaker)	1,045	224,443	469,518	547,259	643,572	739,885	26						
EBr	Exclusive Brethren	3,610	207,710	377,246	413,268	457,877	502,486	50						
		1,704	91,640	187,000	182,721	177,195	171,668	21						
ORTHODOX														
Sla	Slavonic	99,716	97,237,333	143,402,488	151,826,987	160,737,744	169,648,520	424	523	534	550	580	107	
Rum	Romanian	12,777	54,810,710	79,071,581	83,428,031	87,976,007	92,523,987	115						
Gre	Greek (New Calendar)	11,873	11,596,050	16,158,850	16,792,312	17,376,315	17,960,324	19						
Eth	Ethiopian	31,112	8,664,873	12,348,972	12,682,054	13,055,760	13,429,465	71						
Ser	Serbian	15,063	7,041,830	11,931,400	13,578,730	15,455,876	17,333,022	10						
Cop	Coptic	2,985	5,031,700	7,405,075	7,632,997	7,868,093	8,103,190	18						
Arm	Armenian (Gregorian)	2,019	3,491,750	6,027,850	6,643,483	7,281,016	7,918,552	16						
OBe	Old Believer (Old Ritualist)	874	1,795,540	2,826,198	2,993,983	3,172,309	3,350,626	37						
SyM	Syro-Malabarese/Syrian	616	1,596,900	2,274,000	2,405,785	2,543,809	2,681,833	11						
Geo	Georgian	942	834,680	1,415,932	1,496,433	1,580,969	1,665,504	5						
Ara	Arabic	80	500,000	800,000	846,803	895,926	945,050	1						
Pol	Polish	792	445,000	772,400	854,119	945,259	1,036,406	28						
sub	sub-Orthodox (Russian)	305	345,000	547,000	569,660	592,821	615,982	2						
Tru	True Orthodox	1,525	202,600	388,300	411,136	435,447	459,763	12						
OCD	Old Calendarist (Authentic Orthodox)	18,100	176,000	253,000	267,800	283,335	298,870	4						
Syr	Syrian	188	105,500	209,000	211,944	215,364	218,783	5						
Cze	Czech	94	113,160	204,830	216,507	230,132	243,757	19						
Alb	Albanian	141	147,000	200,000	204,000	208,000	212,000	1						
Nes	Assyrian (Nestorian)	535	110,500	172,150	170,672	169,314	169,954	4						
		52	83,240	144,050	155,322	167,684	180,049	16						
NON-WHITE INDIGENOUS														
pen	pentecostal (6 types)	209,521	33,174,946	58,701,960	69,563,886	82,180,415	94,796,927	1,365	8,733	9,365	10,065	10,956	145	
Bap	Baptist	66,308	9,963,170	20,146,882	24,278,527	29,257,409	34,215,137	588						
Met	Methodist	51,045	10,708,922	12,980,718	13,601,469	14,243,449	14,885,425	48						
ReC	Reformed Catholic	17,574	2,949,757	4,417,828	4,791,113	5,219,670	5,648,235	71						
ind	independent evangelical	3,423	1,877,700	3,551,500	4,446,316	5,453,844	6,461,373	8						
CCa	Conservative Catholic	10,181	1,218,146	3,414,945	4,282,035	5,292,272	6,302,497	160						
mar	marginal	1,853	1,192,741	2,457,626	3,062,487	3,794,103	4,525,723	29						
Ref	Reformed (Presbyterian)	4,688	948,278	2,427,465	3,276,758	4,182,967	5,089,178	53						
rad	isolated radio-church	5,817	820,088	1,760,512	2,523,631	3,342,713	4,161,785	68						
Lut	Lutheran	34,020	600,670	1,274,730	1,561,357	1,888,552	2,215,746	58						
Ang	Anglican	2,400	353,700	764,684	955,647	1,158,229	1,360,811	23						
ReO	Reformed Orthodox	3,591	387,876	732,077	921,859	1,160,426	1,398,990	40						
Con	Congregationalist	909	238,640	401,797	474,583	569,503	664,424	16						
EBr	Exclusive Brethren	479	128,314	285,888	350,083	429,606	509,128	12						
non	no-church (anti-church)	1,764	75,600	152,300	179,373	207,250	235,128	8						
uni	united	903	50,100	150,300	184,190	222,215	260,241	3						
CBR	Christian Brethren (Open)	100	75,000	150,000	176,545	207,626	238,706	2						
Hol	Holiness	620	29,730	144,110	171,617	206,963	242,307	15						
Sal	Salvationist	944	53,759	143,386	200,798	262,810	324,829	22						
Spi	Spiritualist	185	51,477	114,000	138,011	167,882	197,753	8						
			53,500	107,000	134,032	164,456	194,882	3						
ANGLICAN														
plu	plural-tradition	67,698	16,403,751	47,556,975										

Global Table 17. WORLD POPULATION, CHRISTIANS, AND FULL-TIME PERSONNEL, BY STATUS OF FOREIGN MISSIONS, AD 1970-1980.

The data for every country may be seen tabulated in column 23 of Global Table 31. See Codebook and Methodology for derivation and exact meanings of codes. Note in particular the

codes:
M=foreign missionaries and personnel received per million population;
S = foreign missionaries and personnel sent out per million population;
T = total national and foreign personnel per million population.

S = foreign missionaries and personnel sent out per million population;
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Country's situation Code Status	Definition M=received, S=sent	Countries	Full-time Christian personnel						Christians				World population				
			Nationals	Received Aliens	Total	Sent	T	Ratios M S	1970	1975	1980	%	1970	1975	1980	%	
1 closed	M < 8, S < 8	25	107,176	416	107,592	385	89	0.3	0.3	143,459,055	149,328,351	155,543,904	10.9	1,126,718,100	1,213,753,600	1,306,316,100	29.9
2 partially-closed	8 < M < 40	24	236,804	18,043	254,847	7,157	203	14	6	95,358,992	105,240,500	116,985,920	8.2	1,113,389,500	1,255,886,000	1,425,404,500	32.6
3 restricted	40 < M < 100, S < 40	18	223,527	16,245	239,772	1,758	788	53	6	56,943,771	67,142,590	78,821,780	5.5	275,450,000	304,331,000	336,963,000	7.7
4 receiving	M > 100, S < 40	99	289,879	89,177	379,056	7,160	913	215	17	252,898,360	296,595,510	347,398,275	24.2	361,261,500	415,119,700	478,311,200	10.9
5 receiving/sending	M > S > 40	35	143,189	55,324	198,513	13,345	1,000	279	67	158,273,993	179,629,540	204,472,530	14.3	175,009,500	198,557,100	226,064,900	5.2
6 sending	S > M, 100 > M > 40	10	852,725	19,860	872,585	102,112	3,174	72	371	241,622,250	248,435,470	256,418,080	17.9	263,567,000	274,878,000	287,521,000	6.6
7 sharing	S > M > 100	12	827,049	48,698	875,747	115,846	2,879	160	381	268,023,000	270,408,890	273,046,030	19.1	294,639,000	304,186,000	313,337,000	7.2
GLOBAL TOTALS		223	2,680,349	247,763	2,928,112	247,763	676	62	62	1,216,579,421	1,316,780,851	1,432,686,519	100.0	3,610,034,600	3,966,711,400	4,373,917,700	100.0

Global Table 18. CHRISTIANS ON 8 CONTINENTS AND IN 24 REGIONS, AD 1900-2000.

This table is an expanded version of Global Table 2 in Part 1, setting out, as variables, continents and regions as standardized by the United Nations, in the numerical order assigned to regions by the UN. The table is derived from the 223 Tables 1 presented in Part 7 for all countries. The term 'Christians' here means the grand total of all kinds of Christians (professing plus crypto-Christians, nominal plus affiliated Christians of all ecclesiastical traditions).

90 = 90% of all global Xns.

Continent Region Code Name	1900		mid-1970		Annual change, 1970-1985				mid-1975		mid-1980		mid-1985		2000		Countries
	Adherents	%	Adherents	%	Natural	Conversion	Total	Rate	Adherents	%	Adherents	%	Adherents	%	Adherents	%	
EAST ASIA	2,179,350	0.4	12,668,243	1.0	276,181	359,622	635,803	4.04	15,727,850	1.2	19,026,270	1.3	22,324,690	1.4	32,337,300	1.6	8
1 China	1,679,000	0.3	2,943,000	0.2	54,547	-40,033	14,514	0.48	3,009,460	0.2	3,088,140	0.2	3,166,820	0.2	3,991,200	0.2	2
2 Japan	430,000	0.1	3,100,000	0.3	39,645	2,995	42,640	1.28	3,333,600	0.3	3,526,400	0.2	3,719,200	0.2	5,317,000	0.3	1
3 Other East Asia	70,350	0.0	6,625,243	0.5	181,989	396,660	578,649	6.17	9,384,790	0.7	12,411,730	0.9	15,438,670	1.0	23,029,100	1.1	5
SOUTH ASIA	16,920,469	3.0	78,124,616	6.4	2,645,668	447,043	3,092,711	3.35	92,188,835	7.0	109,051,740	7.6	125,914,645	8.1	192,264,050	9.5	37
4 Middle South Asia	4,441,909	0.8	21,906,781	1.8	689,973	183,629	873,602	3.39	25,807,815	2.0	30,642,800	2.1	35,477,785	2.3	56,031,830	2.8	10
5 Eastern South Asia	8,386,110	1.5	52,607,682	4.3	1,862,378	265,950	2,128,328	3.41	62,354,370	4.7	73,890,970	5.2	85,427,570	5.5	129,376,220	6.4	11
6 Western South Asia	4,092,450	0.7	3,610,153	0.3	93,317	-2,536	90,781	2.25	4,026,650	0.3	4,517,970	0.3	5,009,290	0.3	6,856,000	0.3	16
EUROPE	278,383,690	49.9	405,132,656	33.3	2,197,458	-1,150,645	1,046,813	0.26	410,275,220	31.2	415,600,780	29.0	420,926,340	27.2	431,403,570	21.4	37
7 Western Europe	91,057,820	16.3	134,722,030	11.1	557,688	-309,455	248,233	0.18	136,032,335	10.3	137,204,360	9.6	138,376,385	8.9	135,886,390	6.7	9
8 Southern Europe	68,466,060	12.3	114,430,314	9.4	780,849	-493,754	287,095	0.25	115,771,205	8.8	117,301,260	8.2	118,831,315	7.7	125,015,110	6.2	11
9 Eastern Europe	65,859,120	11.8	84,266,562	6.9	567,131	-195,947	371,184	0.43	86,056,400	6.5	87,978,400	6.1	89,900,400	5.8	95,283,200	4.7	6
10 Northern Europe	53,000,690	9.5	71,713,750	5.9	291,790	-151,489	140,301	0.19	72,415,280	5.5	73,116,760	5.1	73,818,240	4.8	75,218,870	3.7	11
USSR	104,993,000	18.8	86,012,300	7.1	907,238	164,182	1,071,420	1.17	91,285,000	6.9	96,726,500	6.8	102,168,000	6.6	118,101,000	5.8	1
11 USSR	104,993,000	18.8	86,012,300	7.1	907,238	164,182	1,071,420	1.17	91,285,000	6.9	96,726,500	6.8	102,168,000	6.6	118,101,000	5.8	1
AFRICA	9,938,448	1.8	142,962,732	11.8	4,586,648	1,466,149	6,052,797	3.55	170,702,570	13.0	203,490,710	14.2	236,278,850	15.3	393,326,210	19.5	59
12 Western Africa	472,323	0.1	33,530,758	2.8	1,117,502	430,231	1,547,733	3.82	40,548,990	3.1	49,008,090	3.4	57,467,190	3.7	97,970,670	4.9	17
13 Eastern Africa	4,515,830	0.8	51,793,301	4.3	1,797,000	708,818	2,505,818	3.96	63,245,450	4.8	76,851,480	5.4	90,457,510	5.8	157,217,180	7.8	19
14 Middle Africa	193,350	0.0	31,128,507	2.6	882,004	236,816	1,118,820	3.08	36,374,190	2.8	42,316,710	3.0	48,259,230	3.1	76,577,820	3.8	9
15 Northern Africa	2,700,645	0.5	7,865,066	0.6	184,607	23,043	207,650	2.34	8,861,710	0.7	9,941,570	0.7	11,021,430	0.7	15,901,600	0.8	8
16 Southern Africa	2,056,300	0.4	18,645,100	1.5	605,535	67,241	672,776	3.10	21,674,230	1.6	25,372,860	1.8	29,073,490	1.9	45,658,940	2.3	6
NORTHERN AMERICA	78,811,810	14.1	206,443,460	17.0	2,008,880	-669,881	1,338,999	0.63	212,429,330	16.1	219,833,450	15.3	227,237,570	14.7	253,589,450	12.6	5
17 Northern America	78,811,810	14.1	206,443,460	17.0	2,008,880	-669,881	1,338,999	0.63	212,429,330	16.1	219,833,450	15.3	227,237,570	14.7	253,589,450	12.6	5
LATIN AMERICA	62,002,115	11.1	267,383,563	22.0	8,419,292	-291,821	8,127,471	2.66	305,111,950	23.2	348,658,275	24.3	392,204,600	25.3	571,157,820	28.3	47
18 Tropical South America	29,948,800	5.4	148,910,080	12.2	4,982,383	-153,764	4,828,619	2.82	171,377,910	13.0	197,196,270	13.8	223,014,630	14.4	325,949,650	16.1	10
19 Middle America (mainland)	17,785,250	3.2	65,759,450	5.4	2,505,879	-68,502	2,437,377	3.17	76,909,920	5.8	90,133,220	6.3	103,356,520	6.7	164,899,440	8.2	9
20 Temperate South America	7,566,405	1.4	33,328,085	2.7	511,553	-14,903	496,650	1.39	35,746,255	2.7	38,294,585	2.7	40,842,915	2.6	47,363,960	2.3	5
21 Caribbean	6,701,660	1.2	19,385,948	1.6	419,477	-54,652	364,825	1.73	21,077,865	1.6	23,034,200	1.6	24,990,535	1.6	32,944,770	1.6	23
OCEANIA	4,827,450	0.9	17,851,851	1.5	372,894	-128,200	244,694	1.28	19,060,096	1.4	20,298,794	1.4	21,537,492	1.4	27,741,966	1.4	29
22 Australia & NZ	4,442,430	0.8	14,349,930	1.2	270,327	-135,117	135,210	0.90	15,045,890	1.1	15,702,030	1.1	16,358,170	1.1	20,201,190	1.0	2
23 Melanesia	115,200	0.0	2,600,131	0.2	74,902	7,350	82,252	2.75	2,987,340	0.2	3,422,650	0.2	3,857,960	0.2	5,689,420	0.3	6
24 Micronesia & Polynesia	269,820	0.0	901,790	0.1	27,665	-433	27,232	2.65	1,026,866	0.1	1,174,114	0.1	1,321,362	0.1	1,851,356	0.1	21
POLITICAL ALIGNMENT																	(in 1980)
Western world	470,991,120	84.4	526,141,240	43.2	3,761,782	-1,706,852	2,054,930	0.38	535,703,030	40.7	546,690,540	38.2	557,678,050	36.0	592,155,430	29.3	35
Communist world	0	0.0	195,172,881	16.0	1,784,400	4,108,633	5,893,033	2.90	202,902,300	15.4	254,103,210	17.7	305,304,120	19.7	443,861,700	22.0	30
Third World	87,065,212	15.6	495,265,300	40.7	15,868,077	-2,205,332	13,662,745	2.36	578,175,521	43.9	631,892,769	44.1	685,610,017	44.3	983,904,236	48.7	158
DEVELOPMENT																	
More developed world	474,627,335	85.0	748,366,431	61.5	5,935,101	-1,803,369	4,131,732	0.54	768,115,295	58.3	789,683,745	55.1	811,252,195	52.4	875,976,170	43.4	51
Less developed world	83,428,997	14.9	468,212,990	38.5	15,479,158	1,999,818	17,478,976	3.19	548,665,556	41.7	643,002,774	44.9	737,339,992	47.6	1,143,945,196	56.6	172
GLOBAL CHRISTIANITY	558,056,332	100.0	1,216,579,421	100.0	21,414,259	196,449	21,610,708	1.64	1,316,780,851	100.0	1,432,686,519	100.0	1,548,592,187	100.0	2,019,921,366	100.0	223

Global Table 22. LITERATE AND NONLITERATE CHRISTIANS AND POPULATIONS ON 8 CONTINENTS, AD 1900-2000.

1. Literacy is measured as the number of literates in the adult population (over 15 years).
2. All percentages in this table are %s of the relevant continent's adult population, except the last 6 lines which give percentages of the world's adult population; and except also the column 'Rate' which gives annual increase as percentage per year.

	1900		mid-1970		Annual change, 1970-1985		mid-1975		mid-1980		mid-1985		2000	
	Adherents	%	Adherents	%	Total	Rate	Adherents	%	Adherents	%	Adherents	%	Adherents	%
AFRICA														
Adult population	61,295,498	100.0	199,581,531	100.0	6,165,619	2.71	227,594,286	100.0	261,237,716	100.0	294,881,100	100.0	460,899,200	100.0
Literates	2,259,949	3.7	56,481,600	28.3	2,838,727	4.11	69,145,751	30.4	84,868,869	32.5	102,028,860	34.6	207,404,640	45.0
Nonliterates	59,035,549	96.3	143,099,931	71.7	3,326,892	2.10	158,448,535	69.6	176,368,847	67.5	192,852,240	65.4	253,494,560	55.0
Adult Christians	5,639,180	9.2	81,030,100	40.6	3,443,697	3.56	96,727,570	42.5	115,467,070	44.2	133,876,020	45.4	223,075,210	48.4
Literate Christians	1,164,610	1.9	37,920,490	19.0	2,268,666	4.70	48,249,990	21.2	60,607,150	23.2	72,835,630	24.7	164,080,120	35.6
Nonliterate Christians	4,474,570	7.3	43,109,610	21.6	1,175,031	2.42	48,477,580	21.3	54,859,920	21.0	61,040,390	20.7	58,995,090	12.8
EAST ASIA														
Adult population	328,166,780	100.0	571,278,260	100.0	9,829,834	1.59	619,437,260	100.0	669,576,600	100.0	719,715,900	100.0	844,946,500	100.0
Literates	27,575,628	8.4	335,340,300	58.7	11,286,712	2.90	389,304,720	62.8	448,207,415	66.9	510,998,290	71.0	718,204,520	85.0
Nonliterates	300,591,152	91.6	235,937,960	41.3	-1,456,878	-0.63	230,132,540	37.2	221,369,185	33.1	208,717,610	29.0	126,741,980	15.4
Adult Christians	1,312,670	0.4	7,997,900	1.4	405,448	4.09	9,911,000	1.6	12,052,380	1.8	13,674,600	1.9	20,278,720	2.0
Literate Christians	984,500	0.3	6,284,060	1.1	375,959	4.67	8,052,680	1.3	10,043,650	1.5	11,515,450	1.6	18,588,820	2.2
Nonliterate Christians	328,170	0.1	1,713,840	0.3	29,489	1.59	1,858,320	0.3	2,008,730	0.3	2,159,150	0.3	1,689,900	0.2
EUROPE														
Adult population	212,880,638	100.0	340,118,764	100.0	1,998,189	0.57	350,335,219	100.0	360,100,654	100.0	369,866,100	100.0	399,085,500	100.0
Literates	153,497,802	72.1	328,894,800	96.7	1,716,034	0.51	337,630,191	96.4	346,055,141	96.1	354,331,720	95.8	379,131,220	95.0
Nonliterates	59,382,836	27.9	11,223,964	3.3	282,155	2.22	12,705,028	3.6	14,045,513	3.9	15,534,380	4.2	19,954,280	5.0
Adult Christians	206,281,340	96.9	300,324,870	88.3	720,109	0.24	303,740,630	86.7	307,525,960	85.4	311,427,260	84.2	319,268,400	80.0
Literate Christians	149,016,450	70.0	296,923,680	87.3	700,127	0.23	300,237,280	85.7	303,924,950	84.4	307,728,600	83.2	317,272,970	79.5
Nonliterate Christians	57,264,890	26.9	3,401,190	1.0	19,982	0.57	3,503,350	1.0	3,601,010	1.0	3,698,660	1.0	1,995,430	0.5
LATIN AMERICA														
Adult population	37,131,436	100.0	161,777,186	100.0	4,974,491	2.69	184,853,659	100.0	211,522,099	100.0	238,190,500	100.0	352,045,600	100.0
Literates	10,053,878	27.1	118,582,700	73.3	4,409,640	3.18	138,882,342	75.1	162,679,101	76.9	187,455,920	78.7	288,677,390	82.0
Nonliterates	27,077,558	72.9	43,194,486	26.7	564,851	1.23	45,971,317	24.9	48,842,998	23.1	50,734,580	21.3	63,368,210	18.0
Adult Christians	35,311,990	95.1	152,879,440	94.5	4,552,829	2.62	173,947,290	94.1	198,407,730	93.8	222,946,310	93.6	324,234,000	92.1
Literate Christians	9,654,170	26.0	114,861,800	71.0	4,377,977	3.24	134,943,170	73.0	158,641,570	75.0	183,406,680	77.0	281,636,480	80.0
Nonliterate Christians	25,657,820	69.1	38,017,640	23.5	174,852	0.45	39,004,120	21.1	39,766,160	18.8	39,539,630	16.6	42,597,520	12.1
NORTHERN AMERICA														
Adult population	56,151,807	100.0	155,560,050	100.0	1,538,930	0.95	162,728,950	100.0	170,949,350	100.0	179,169,800	100.0	203,357,700	100.0
Literates	49,892,304	88.9	153,071,090	98.4	1,631,858	1.01	161,240,144	99.1	169,389,670	99.1	177,557,270	99.1	201,324,120	99.0
Nonliterates	6,259,503	11.1	2,488,960	1.6	-92,928	-6.24	1,488,806	0.9	1,559,680	0.9	1,612,530	0.9	2,033,580	1.0
Adult Christians	54,242,650	96.6	141,870,760	91.2	907,752	0.62	145,967,870	89.7	150,948,280	88.3	156,056,890	87.1	174,074,190	85.6
Literate Christians	49,188,980	87.6	140,315,160	90.2	977,837	0.67	145,154,220	89.2	150,093,530	87.8	155,161,040	86.6	173,057,400	85.1
Nonliterate Christians	5,053,670	9.0	1,555,600	1.0	-70,085	-8.61	813,650	0.5	854,750	0.5	895,850	0.5	1,016,790	0.5
OCEANIA														
Adult population	4,131,942	100.0	12,931,644	100.0	275,194	1.93	14,247,104	100.0	15,683,588	100.0	17,120,100	100.0	21,828,100	100.0
Literates	2,075,366	50.2	11,703,140	90.5	252,271	1.95	12,918,760	90.7	14,225,852	90.7	15,527,930	90.7	20,081,850	92.0
Nonliterates	2,056,576	49.8	1,228,504	9.5	22,923	1.73	1,328,344	9.3	1,457,736	9.3	1,592,170	9.3	1,746,250	8.0
Adult Christians	3,206,390	77.6	11,935,910	92.3	161,471	1.27	12,751,160	89.5	13,550,620	86.4	14,363,760	83.9	18,510,230	84.8
Literate Christians	1,983,330	48.0	11,250,530	87.0	192,368	1.57	12,252,510	86.0	13,174,210	84.0	14,038,480	82.0	18,291,950	83.8
Nonliterate Christians	1,223,060	29.6	685,380	5.3	-30,897	-6.20	498,650	3.5	376,410	2.4	325,280	1.9	218,280	1.0
SOUTH ASIA														
Adult population	239,477,276	100.0	636,469,980	100.0	18,785,760	2.60	722,189,150	100.0	824,327,580	100.0	926,466,000	100.0	1,309,096,500	100.0
Literates	17,073,361	7.1	266,680,900	41.9	9,689,640	3.12	310,631,410	43.0	363,577,300	44.1	418,762,630	45.2	667,639,220	51.0
Nonliterates	222,403,915	92.9	369,789,080	58.1	9,096,120	2.21	411,557,740	57.0	460,750,280	55.9	507,703,370	54.8	641,457,280	49.0
Adult Christians	9,818,570	4.1	45,189,370	7.1	1,745,953	3.27	53,442,000	7.4	62,648,900	7.6	72,264,350	7.8	111,273,200	8.5
Literate Christians	2,394,770	1.0	31,823,500	5.0	1,763,615	4.44	39,720,400	5.5	49,459,650	6.0	60,220,290	6.5	104,727,720	8.0
Nonliterate Christians	7,423,800	3.1	13,365,870	2.1	-17,662	-0.13	13,721,600	1.9	13,189,250	1.6	12,044,060	1.3	6,545,480	0.5
USSR														
Adult population	86,702,640	100.0	167,509,920	100.0	1,748,943	0.99	175,976,220	100.0	184,999,350	100.0	194,022,500	100.0	217,305,200	100.0
Literates	24,276,739	28.0	167,007,390	99.7	1,743,696	0.99	175,448,290	99.7	184,444,350	99.7	193,440,430	99.7	215,132,150	99.0
Nonliterates	62,425,901	72.0	502,530	0.3	5,247	0.99	527,930	0.3	555,000	0.3	582,070	0.3	2,173,050	1.0
Adult Christians	72,483,410	83.6	59,298,510	35.4	748,626	1.19	62,999,490	35.8	66,784,770	36.1	70,430,170	36.3	81,489,450	37.5
Literate Christians	21,675,660	25.0	59,131,000	35.3	746,877	1.19	62,823,510	35.7	66,599,770	36.0	70,236,150	36.2	81,054,840	37.3
Nonliterate Christians	50,807,750	58.6	167,510	0.1	1,749	0.99	175,980	0.1	185,000	0.1	194,020	0.1	434,610	0.2
WORLD														
Adult population	1,025,938,017	100.0	2,245,227,315	100.0	45,316,960	1.84	2,457,361,848	100.0	2,698,396,937	100.0	2,939,432,000	100.0	3,808,564,300	100.0
Literates	286,705,060	27.9	1,437,761,920	64.0	33,624,078	2.11	1,595,729,538	64.9	1,774,002,702	65.7	1,960,103,050	66.7	2,697,595,110	70.8
Nonliterates	739,232,957	72.1	807,465,415	36.0	11,692,882	1.36	861,632,310	35.1	924,394,235	34.3	979,328,950	33.3	1,110,969,190	29.2
Adult Christians	388,296,200	37.8	800,526,860	35.7	12,685,885	1.48	859,487,010	35.0	927,385,710	34.4	995,039,360	33.9	1,272,203,400	33.4
Literate Christians	236,062,470	23.0	698,510,220	31.1	11,403,426	1.52	751,433,760	30.6	812,544,480	30.1	875,142,320	29.8	1,158,710,300	30.4
Nonliterate Christians	152,233,730	14.8	102,016,640	4.5	1,282,459	1.19	108,053,250	4.4	114,841,230	4.3	119,897,040	4.1	113,493,100	3.0

Global Table 23. ADHERENTS OF ALL RELIGIONS ON 8 CONTINENTS, AD 1900-2000.

1. This table is an expanded version of Global Table 4 in Part 1, adding, as a variable, continents as standardized by the United Nations. Corresponding world totals are given only in Global Table 4 and are not repeated below.

2. Indented rows are sub-divisions of the unindented names,

and are included in the latter's totals.

3. The order in which all rows are listed is in descending order of total adherents in 1970. The same applies to indented listings.

4. For exact definitions of all categories, see (a) Codebook

(Part 6) for brief definitions; (b) Survey Dictionary (Part 9) for expanded definitions; and (c) Methodology (Part 3) for their origination.

5. The table is derived from the 223 Tables 1 presented in Part 7 for all countries.

Continent	Year:	1900		mid-1970		Annual change, 1970-1985				mid-1975		mid-1980		mid-1985		2000		Countries
		Adherents	%	Adherents	%	Natural	Conversion	Total	Rate	Adherents	%	Adherents	%	Adherents	%	Adherents	%	
AFRICA																		
Christians		9,938,448	9.2	142,962,732	40.6	4,586,648	1,466,149	6,052,797	3.55	170,702,570	42.5	203,490,710	44.2	236,278,850	45.4	393,326,210	48.4	59
crypto-Christians		1,182,778	1.1	4,575,142	1.3	111,906	18,345	130,251	2.50	5,211,880	1.3	5,877,660	1.3	6,543,440	1.3	9,428,100	1.2	17
professing		8,755,670	8.1	138,387,590	39.3	4,474,742	1,447,804	5,922,546	3.58	165,490,690	41.2	197,613,050	42.9	229,735,410	44.1	383,898,110	47.2	59
Roman Catholics		2,064,270	1.9	52,813,760	15.0	1,714,145	683,396	2,397,541	3.75	63,855,920	15.9	76,789,170	16.7	89,722,420	17.2	151,972,080	18.7	59
Evangelical Catholics		0	0.0	4,900	0.0	105	63	168	2.98	5,640	0.0	6,580	0.0	7,520	0.0	13,600	0.0	3
Protestants		2,533,590	2.3	38,806,790	11.0	1,251,251	308,419	1,559,670	3.40	45,912,890	11.4	54,403,490	11.8	62,894,090	12.1	100,557,240	12.4	53
Non-White indigenous		42,400	0.0	17,829,960	5.1	627,481	333,319	960,800	4.33	22,188,340	5.5	27,437,960	6.0	32,687,580	6.3	59,808,500	7.4	31
Orthodox		3,592,950	3.3	14,937,210	4.2	401,075	56,887	457,962	2.68	17,066,740	4.3	19,516,830	4.2	21,966,920	4.2	33,711,560	4.1	26
Anglicans		521,310	0.5	12,268,730	3.5	418,684	52,631	471,315	3.27	14,393,830	3.6	16,981,885	3.7	19,569,940	3.8	31,661,110	3.9	33
Marginal Protestants		1,150	0.0	1,274,140	0.4	45,839	10,016	55,855	3.65	1,528,860	0.4	1,832,685	0.4	2,136,510	0.4	4,812,190	0.6	21
Catholics (non-Roman)		0	0.0	457,000	0.1	16,267	3,136	19,403	3.57	544,110	0.1	651,030	0.1	757,950	0.1	1,375,430	0.2	12
nominal		1,182,076	1.1	27,038,550	7.7	907,392	280,723	1,188,115	3.64	32,641,335	8.1	38,919,725	8.4	45,198,115	8.7	69,411,310	8.5	42
affiliated		8,756,372	8.1	115,924,182	33.0	3,679,256	1,185,426	4,864,682	3.52	138,061,235	34.4	164,570,985	35.7	191,080,735	36.7	323,914,900	39.8	58
total practising		7,820,490	8.9	90,732,243	78	2,888,195	924,387	3,812,582	3.53	108,078,775	78	128,858,055	78	149,637,335	78	234,424,080	72	58
non-practising		935,892	1.1	25,191,931	2.2	791,061	261,039	1,052,100	3.51	29,982,455	2.2	35,712,930	2.2	41,443,405	2.2	89,490,820	2.8	58
Roman Catholics		1,909,712	1.8	45,336,733	12.9	1,460,070	2,087,111	3,547,181	3.80	54,856,500	13.7	66,207,840	14.4	77,559,180	14.9	131,531,540	16.2	58
Catholic pentecostals		0	0.0	0	0.0	661	10,005	10,666	44.89	23,760	0.0	106,660	0.0	189,560	0.0	935,200	0.1	14
Protestants		1,836,980	1.7	27,182,284	7.7	875,227	204,707	1,079,934	3.37	32,081,905	8.0	37,981,610	8.2	43,881,315	8.4	74,466,310	9.2	56
Evangelicals		1,482,850	1.4	20,583,074	5.9	673,748	220,711	894,459	3.64	24,595,810	6.1	29,527,660	6.4	34,459,510	6.6	59,980,200	7.4	52
Neo-pentecostals		0	0.0	3,500	0.0	1,012	8,738	9,750	27.23	35,800	0.0	101,000	0.0	166,200	0.0	450,000	0.1	5
Orthodox		4,600,250	4.3	18,243,739	5.2	470,739	21,554	492,293	2.39	20,571,035	5.1	23,166,700	5.0	25,762,365	5.0	37,355,900	4.6	26
Non-White indigenous		39,200	0.0	15,971,367	4.5	557,449	291,211	848,660	4.29	19,767,330	4.9	24,457,970	5.3	29,148,610	5.6	54,355,960	6.7	43
Anglicans		369,430	0.3	7,793,170	2.2	265,467	22,675	288,142	3.18	9,069,560	2.3	10,674,585	2.3	12,279,610	2.4	20,833,460	2.6	36
Evangelicals		152,530	0.1	4,875,000	1.4	174,929	55,881	230,810	3.92	5,890,300	1.5	7,183,100	1.6	8,475,900	1.6	15,173,500	1.9	9
Anglican pentecostals		0	0.0	4,500	0.0	1,890	14,720	16,610	25.69	64,650	0.0	170,600	0.0	276,550	0.1	715,400	0.1	9
Marginal Protestants		800	0.0	994,058	0.3	35,618	13,870	49,488	4.05	1,222,775	0.3	1,488,940	0.3	1,755,105	0.3	4,093,220	0.5	45
Catholics (non-Roman)		0	0.0	402,800	0.1	14,686	4,368	19,054	3.87	492,130	0.1	593,340	0.1	694,550	0.1	1,278,510	0.2	13
Muslims		34,531,292	32.0	141,884,235	40.3	4,492,257	292,159	4,784,416	2.92	163,640,080	40.8	189,728,390	41.2	215,816,700	41.5	338,565,460	41.6	53
Tribal religionists		62,685,265	58.1	64,266,229	18.3	1,753,915	-1,793,257	-39,342	-0.06	63,865,460	15.9	63,872,800	13.9	63,880,140	12.3	72,351,470	8.9	42
Hindus		279,320	0.3	990,330	0.3	17,381	-1,524	15,857	1.54	1,027,490	0.3	1,148,900	0.2	1,270,310	0.2	1,738,720	0.2	21
Baha'is		225	0.0	695,094	0.2	24,509	8,425	32,934	3.88	847,795	0.2	1,024,440	0.2	1,201,085	0.2	2,462,610	0.3	56
Non-religious		7,210	0.0	583,170	0.2	21,732	24,044	45,776	5.89	776,545	0.2	1,040,930	0.2	1,305,315	0.3	3,751,520	0.5	40
Jews		397,900	0.4	207,090	0.1	2,862	-297	2,565	1.20	213,870	0.1	232,740	0.1	251,610	0.0	364,100	0.0	19
Atheists		1,020	0.0	102,500	0.0	3,758	3,522	7,280	5.31	137,150	0.0	175,300	0.0	213,450	0.0	569,500	0.1	22
Jains		3,100	0.0	31,800	0.0	1,053	-173	880	2.46	35,700	0.0	40,600	0.0	45,500	0.0	61,000	0.0	3
Sikhs		2,200	0.0	25,700	0.0	-139	-1	-140	-0.63	22,100	0.0	24,300	0.0	26,500	0.0	36,000	0.0	4
Buddhists		3,400	0.0	11,250	0.0	260	-171	89	0.76	11,670	0.0	12,140	0.0	12,610	0.0	13,600	0.0	6
Chinese folk-religionists		1,900	0.0	7,240	0.0	214	-78	136	1.72	7,900	0.0	8,600	0.0	9,300	0.0	13,000	0.0	3
Spiritists		1,000	0.0	2,300	0.0	78	-8	70	2.64	2,650	0.0	3,000	0.0	3,350	0.0	4,600	0.0	2
New-Religionists		0	0.0	700	0.0	85	545	630	21.00	3,000	0.0	7,000	0.0	11,000	0.0	26,000	0.0	2
Parsis		200	0.0	470	0.0	1	-1	0	0.00	420	0.0	470	0.0	520	0.0	700	0.0	3
Other religionists		1,780	0.0	29,930	0.0	1,034	666	1,700	4.42	38,460	0.0	46,930	0.0	55,400	0.0	106,210	0.0	20
CONTINENT'S POPULATION		107,854,260	100.0	351,800,770	100.0	10,905,648	0	10,905,648	2.72	401,332,860	100.0	460,857,250	100.0	520,381,640	100.0	813,390,700	100.0	59
EAST ASIA																		
Non-religious		30,000	0.0	415,898,760	44.9	7,741,243	5,607,933	13,349,176	2.78	479,886,130	47.8	549,390,520	50.5	618,894,910	53.0	800,902,700	58.3	8
Chinese folk-religionists		378,889,500	71.1	207,444,730	22.4	3,251,773	-5,029,189	-1,777,416	-0.89	200,049,590	19.9	189,670,570	17.5	179,291,550	15.3	147,716,400	10.8	5
Buddhists		97,482,800	18.3	126,481,900	13.7	1,902,942	-765,358	1,137,584	0.86	132,355,910	13.2	137,857,740	12.7	143,359,570	12.3	143,811,900	10.5	8
Atheists		1,000	0.0	91,945,000	9.9	1,655,050	415,810	2,070,860	2.03	101,884,250	10.1	112,653,630	10.4	123,422,950	10.6	156,378,700	11.4	8
New-Religionists		2,030,000	0.4	26,790,000	2.9	426,514	323,666	750,180	2.46	30,434,400	3.0	34,291,800	3.2	38,149,200	3.3	51,415,000	3.7	4
Muslims		24,012,000	4.5	20,104,110	2.2	332,668	-193,900	138,768	0.67	20,676,000	2.1	21,491,790	2.0	22,307,580	1.9	22,311,100	1.6	6
Shamanists		10,589,850	2.0	15,310,800	1.7	303,530	-525,720	-222,190	-1.55	14,324,900	1.4	13,088,900	1.2	11,852,900	1.0	9,635,900	0.7	3
Christians		2,179,350	0.4	12,668,243	1.4	276,181	359,622	635,803	4.04	15,727,850	1.6	19,026,270	1.8	22,324,690	1.9	32,337,300	2.4	8
crypto-Christians		31,550	0.0	2,661,933	0.3	39,715	-69,855											

Continent	Year:	1900		mid-1970		Annual change, 1970-1985				mid-1975		mid-1980		mid-1985		2000		Countries	
		Adherents	%	Adherents	%	Natural	Conversion	Total	Rate	Adherents	%	Adherents	%	Adherents	%	Adherents	%		
EUROPE																			
Christians		278,383,690	96.9	405,132,656	88.3	2,197,458	-1,150,645	1,046,813	0.26	410,275,220	86.7	415,600,780	85.4	420,926,340	84.2	431,403,570	80.0	37	
crypto-Christians		0	0.0	13,984,996	3.0	103,231	182,883	286,114	1.86	15,371,370	3.2	16,846,130	3.5	18,320,890	3.7	21,533,880	4.0	8	
professing		278,383,690	96.9	391,147,660	85.2	2,094,227	-1,333,528	760,699	0.19	394,903,850	83.5	398,754,650	82.0	402,605,450	80.5	409,869,690	76.0	37	
Roman Catholics		171,786,350	59.8	240,536,770	52.4	1,522,328	-826,392	695,936	0.29	243,920,790	51.6	247,496,135	50.9	251,071,480	50.2	258,928,080	48.0	36	
Spiritist Catholics		1,650,000	0.6	2,000,000	0.4	9,910	-12,910	-3,000	-0.15	1,980,000	0.4	1,970,000	0.4	1,960,000	0.4	1,830,000	0.3	1	
Evangelical Catholics		75,430	0.0	599,525	0.1	3,759	3,725	7,484	1.18	632,210	0.1	674,360	0.1	716,510	0.1	1,069,900	0.2	4	
Protestants		58,360,400	20.3	82,246,270	17.9	202,897	-421,768	-218,871	-0.27	81,128,670	17.2	80,057,560	16.5	78,986,450	15.8	74,965,460	13.9	34	
Orthodox		22,626,290	7.9	33,533,900	7.3	244,356	-89,215	155,141	0.45	34,360,380	7.3	35,085,310	7.2	35,810,240	7.2	37,776,100	7.0	29	
Anglicans		25,470,640	8.9	31,934,000	7.0	111,489	-5,633	105,856	0.33	32,479,120	6.9	32,992,560	6.8	33,506,000	6.7	34,256,520	6.3	23	
Catholics (non-Roman)		118,510	0.0	1,527,220	0.3	7,348	-7,677	-329	-0.02	1,526,780	0.3	1,523,930	0.3	1,521,080	0.3	1,559,200	0.3	15	
Marginal Protestants		21,500	0.0	1,281,500	0.3	5,423	16,543	21,966	1.57	1,395,110	0.3	1,501,155	0.3	1,607,200	0.3	2,238,330	0.4	20	
Non-White indigenous		0	0.0	88,000	0.0	386	614	1,000	1.08	93,000	0.0	98,000	0.0	103,000	0.0	146,000	0.0	3	
nominal		4,595,280	1.6	8,023,997	1.7	42,217	397,702	439,919	4.33	10,155,015	2.1	12,423,190	2.6	14,691,365	2.9	19,954,890	3.7	32	
affiliated		273,788,410	95.3	397,108,659	86.5	2,155,241	-1,548,347	606,894	0.15	400,120,205	84.6	403,177,590	82.9	406,234,975	81.3	411,448,680	76.3	37	
doubly-affiliated		-927,310	-0.3	-6,510,583	-1.4	-40,724	27,927	-12,797	-0.19	-6,563,070	-1.4	-6,563,550	-1.4	-6,714,030	-1.3	-6,711,500	-1.2	12	
disaffiliated		-231,400	-0.1	-10,068,950	-2.2	-76,035	-366,711	-442,746	-3.57	-12,404,320	-2.6	-14,496,410	-3.0	-16,588,500	-3.3	-13,784,100	-2.6	4	
total practising		246,293,530	90	312,906,700	79	1,750,438	-1,815,084	-64,646	-0.02	312,649,050	78	312,260,250	77	311,871,450	77	293,077,310	77	37	
non-practising		27,494,880	10	84,201,940	21	404,803	266,737	671,540	0.77	87,471,150	22	90,917,340	23	94,363,530	23	118,371,400	29	37	
Roman Catholics		170,627,440	59.4	254,015,061	55.3	1,634,271	-421,486	1,212,785	0.47	260,061,760	55.0	266,142,915	54.7	272,224,070	54.5	278,290,170	51.6	36	
Catholic pentecostals		0	0.0	13,700	0.0	1,881	90,029	91,910	34.19	268,800	0.1	932,800	0.2	1,596,800	0.3	3,926,000	0.7	13	
Protestants		57,550,100	20.0	85,660,412	18.7	215,270	-593,968	-378,698	-0.45	83,867,675	17.7	81,873,430	16.8	79,879,185	16.0	72,805,520	13.5	35	
Evangelicals		17,810,050	6.2	20,572,010	4.5	59,098	73,663	132,761	0.62	21,304,570	4.5	21,899,620	4.5	22,494,670	4.5	25,259,660	4.7	30	
Neo-pentecostals		0	0.0	41,500	0.0	1,123	56,927	58,050	24.09	241,000	0.1	622,000	0.1	1,003,000	0.2	2,100,000	0.4	14	
Orthodox		21,595,350	7.5	40,938,818	8.9	305,703	-74,456	231,247	0.55	42,122,800	8.9	43,251,280	8.9	44,379,760	8.9	47,069,360	8.7	28	
Orthodox pentecostals		0	0.0	3,000	0.0	41	2,859	2,900	26.36	11,000	0.0	32,000	0.0	53,000	0.0	150,000	0.0	2	
Anglicans		24,900,610	8.7	29,372,130	6.4	100,185	-140,988	-40,803	-0.14	29,148,980	6.2	28,964,100	6.0	28,779,220	5.8	28,587,900	5.3	25	
Evangelicals		13,193,880	4.6	7,654,300	1.7	28,363	76,307	104,670	1.28	8,176,800	1.7	8,701,000	1.8	9,225,200	1.8	10,794,000	2.0	4	
Anglican pentecostals		0	0.0	60,100	0.0	1,022	53,068	54,090	18.00	300,500	0.1	601,000	0.1	901,500	0.2	1,205,000	0.2	2	
Catholics (non-Roman)		170,220	0.1	1,877,162	0.4	8,050	-2,182	5,868	0.31	1,905,940	0.4	1,935,850	0.4	1,965,760	0.4	1,937,770	0.4	23	
Marginal Protestants		103,400	0.0	1,737,339	0.4	8,023	22,211	30,234	1.60	1,885,870	0.4	2,039,665	0.4	2,193,460	0.4	3,078,560	0.6	33	
Non-White indigenous		0	0.0	87,270	0.0	498	1,306	1,804	1.91	94,570	0.0	105,310	0.0	116,050	0.0	175,000	0.0	7	
Non-religious		1,248,180	0.4	31,920,524	7.0	224,350	944,769	1,169,119	3.09	37,800,820	8.0	43,611,720	9.0	49,422,620	9.9	69,596,600	12.9	34	
Atheists		156,000	0.1	12,703,000	2.8	93,702	214,162	307,864	2.17	14,187,200	3.0	15,781,640	3.2	17,376,080	3.5	24,949,860	4.6	28	
Muslims		2,772,600	1.0	6,847,690	1.5	204,130	-25,441	178,689	2.20	8,109,370	1.7	8,634,580	1.8	9,159,790	1.8	9,856,500	1.8	22	
Jews		4,701,980	1.6	1,439,150	0.3	6,625	-15	6,610	0.45	1,470,700	0.3	1,505,250	0.3	1,539,800	0.3	1,660,190	0.3	31	
Hindus		50	0.0	223,370	0.0	20,826	5,126	25,952	6.97	372,630	0.1	482,890	0.1	593,150	0.1	693,630	0.1	6	
Sikhs		0	0.0	200,000	0.0	1,050	-50	1,000	0.49	205,000	0.0	210,000	0.0	215,000	0.0	310,000	0.0	1	
Buddhists		0	0.0	76,700	0.0	594	8,784	9,378	7.29	128,640	0.0	170,480	0.0	212,320	0.0	284,300	0.1	12	
Chinese folk-religionists		0	0.0	60,000	0.0	383	-983	-600	-1.05	57,000	0.0	54,000	0.0	51,000	0.0	40,000	0.0	3	
Baha'is		0	0.0	53,810	0.0	229	717	946	1.61	58,580	0.0	63,270	0.0	67,960	0.0	105,200	0.0	26	
New-Religionists		0	0.0	30,000	0.0	252	8	260	0.83	31,300	0.0	32,600	0.0	33,900	0.0	40,000	0.0	1	
Spiritists		10,000	0.0	20,600	0.0	71	-267	-196	-1.00	19,620	0.0	18,640	0.0	17,660	0.0	16,600	0.0	2	
Neo-pagans		0	0.0	100	0.0	2	11	13	8.13	160	0.0	230	0.0	300	0.0	2,000	0.0	1	
Other religionists		23,900	0.0	221,050	0.0	1,033	3,824	4,857	1.98	245,460	0.1	269,620	0.1	293,780	0.1	578,050	0.1	22	
CONTINENT'S POPULATION		287,296,400	100.0	458,928,650	100.0	2,750,705	0	2,750,705	0.58	472,961,700	100.0	486,435,700	100.0	499,909,700	100.0	539,536,500	100.0	37	
LATIN AMERICA																			
Christians		62,002,115	95.1	267,383,563	94.5	8,419,292	-291,821	8,127,471	2.66	305,111,950	94.1	348,658,275	93.8	392,204,600	93.6	571,157,820	92.1	47	
crypto-Christians		0	0.0	496,808	0.2	14,800	32,719	47,519	6.66	713,000	0.2	972,000	0.3	1,231,000	0.3	1,391,000	0.2	1	
professing		62,002,115	95.1	266,886,755	94.3	8,404,492	-324,540	8,079,952	2.65	304,398,950	93.9	347,686,275	93.6	390,973,600	93.3	569,766,820	91.9	47	
Roman Catholics		60,182,770	92.3	253,781,005	89.7	8,027,674	-516,166	7,511,508	2.60	288,674,000	89.1	328,896,085	88.5	369,118,170	88.1	532,815,000	85.9	46	
Spiritist Catholics		4,209,700	6.5	19,859,500	7.0	634,567	198,999	833,566	3.52	23,663,670	7.3	28,195,160	7.6	32,726,650	7.8	51,842,300	8.4	12	
Christo-pagans		8,322,900	12.8	12,919,660	4.6	415,021	-137,097	277,924	1.95	14,266,400	4.4	15,698,900	4.2	17,131,400	4.1	20,239,700	3.3	16	
Evangelical Catholics		84,600	0.1	80,277,840	3.8	366,802	171,915	538,717	4.08	13,196,100	4.1	16,214,950	4.4	19,233,800	4.6	34,896,060	5.6	21	
Protestants		957,143	1.5	8,300,935	2.9	242,065	98,384	340,449	3.45	9,877,915	3.0	11,705,425	3.1	13,532,935	3.2	22,394,090	3.6	46	
Non-White indigenous		11,400	0.0	3,051,450	1.1	99,589	87,810	187,399	4.80	4,925,440	1.2	5,944,000	1.3	5,944,000	1.4	10,889,160	1.8	23	
Anglicans		841,982	1.3	1,097,655	0.4	16,099	-9,16												

Global Table 23. ADHERENTS OF ALL RELIGIONS ON 8 CONTINENTS, AD 1900-2000 (CONTINUED).

Continent	Year:	1900		mid-1970		Annual change, 1970-1985				mid-1975		mid-1980		mid-1985		2000		Countries	
		Adherents	%	Adherents	%	Natural	Conversion	Total	Rate	Adherents	%	Adherents	%	Adherents	%	Adherents	%		
NORTHERN AMERICA																			
Christians		78,811,810	96.6	206,443,460	91.2	2,008,880	-669,881	1,338,999	0.63	212,429,330	89.7	219,833,450	88.3	227,237,570	87.1	253,589,450	85.6	5	
professing		78,811,810	96.6	206,443,460	91.2	2,008,880	-669,881	1,338,999	0.63	212,429,330	89.7	219,833,450	88.3	227,237,570	87.1	253,589,450	86.6	5	
Protestants		51,967,680	63.7	101,408,030	44.8	911,596	-1,400,611	-489,015	-0.50	98,531,160	41.6	96,517,880	38.8	94,504,600	36.2	97,766,900	33.0	5	
Roman Catholics		15,311,760	18.8	63,170,640	27.9	685,648	861,989	1,547,637	2.19	70,787,150	29.9	78,647,010	31.6	86,506,870	33.2	102,665,330	34.7	5	
Non-White indigenous		6,083,040	7.5	20,521,440	9.0	196,824	-51,968	144,856	0.69	21,061,710	8.9	21,870,000	8.8	22,678,290	8.7	25,581,840	8.6	3	
Anglicans		3,768,630	4.6	8,716,730	3.8	86,531	-159,708	-73,177	-0.88	8,354,110	3.5	7,984,960	3.2	7,615,810	2.9	8,004,880	2.7	3	
Marginal Protestants		1,010,000	1.2	6,857,620	3.0	69,670	90,868	160,538	2.11	7,593,200	3.2	8,463,000	3.4	9,332,800	3.6	12,004,500	4.1	4	
Orthodox		515,700	0.6	5,099,000	2.3	50,915	-2,015	48,900	0.92	5,338,000	2.3	5,588,000	2.2	5,838,000	2.2	6,748,000	2.3	2	
Catholics (non-Roman)		155,000	0.2	770,000	0.3	7,696	-8,436	-740	-0.10	764,000	0.3	762,600	0.3	761,200	0.3	818,000	0.3	2	
nominal		19,242,120	23.6	37,196,559	16.4	367,845	6,592	374,437	0.97	38,496,640	16.3	40,940,930	16.5	43,385,220	16.6	52,324,260	17.7	5	
affiliated		59,569,690	73.0	169,246,901	74.8	1,641,035	-676,473	964,562	0.55	173,932,690	73.4	178,892,520	71.9	183,852,350	70.5	201,265,190	67.9	5	
total practising		56,590,947	95	152,315,625	90	1,460,391	-950,033	510,358	0.33	154,793,480	89	157,419,210	88	160,044,940	87	169,961,810	84	5	
non-practising		2,978,743	5	16,931,268	10	180,644	273,560	454,204	2.37	19,139,210	11	21,473,310	12	23,807,410	13	31,303,380	16	5	
Protestants		37,299,590	45.7	75,208,340	33.2	713,118	-343,921	369,197	0.48	77,036,350	32.5	78,900,320	31.7	80,764,290	31.0	85,248,360	28.8	4	
Evangelicals		27,925,300	34.2	52,197,800	23.1	510,443	321,542	831,985	1.48	56,090,900	23.7	60,517,650	24.3	64,944,400	24.9	75,802,650	25.6	4	
Neo-pentecostals		0	0.0	605,000	0.3	9,390	74,610	84,000	8.16	1,030,000	0.4	1,445,000	0.6	1,860,000	0.7	3,150,000	1.1	2	
Roman Catholics		13,011,300	15.9	57,478,882	25.4	573,310	-308,604	264,706	0.45	58,718,800	24.8	60,125,940	24.2	61,533,080	23.6	67,814,790	22.9	5	
Catholic pentecostals		0	0.0	202,000	0.1	11,495	179,305	190,800	15.26	1,250,000	0.5	2,110,000	0.8	2,970,000	1.1	4,930,000	1.7	2	
Non-White indigenous		5,752,800	7.1	19,757,819	8.7	185,803	-19,547	166,256	0.81	20,580,200	8.7	21,420,380	8.6	22,260,560	8.5	25,050,940	8.5	3	
Evangelicals		5,320,000	6.5	13,551,000	6.0	129,090	39,910	169,000	1.18	14,333,000	6.1	15,241,000	6.1	16,149,000	6.2	18,775,000	6.3	1	
Black neo-pentecostals		0	0.0	400,000	0.2	6,500	23,500	30,000	5.45	550,000	0.2	700,000	0.3	850,000	0.3	1,600,000	0.5	1	
Marginal Protestants		815,000	1.0	6,712,433	3.0	68,995	89,636	158,631	2.12	7,495,550	3.2	8,298,740	3.3	9,101,930	3.5	11,476,350	3.9	4	
Orthodox		415,000	0.5	4,970,625	2.2	49,282	-9,344	39,938	0.77	5,161,000	2.2	5,370,000	2.2	5,579,000	2.1	6,435,000	2.2	2	
Orthodox pentecostals		0	0.0	2,000	0.0	104	1,996	2,100	19.09	11,000	0.0	23,000	0.0	35,000	0.0	120,000	0.0	2	
Anglicans		2,172,000	2.7	4,433,891	2.0	43,325	-78,510	-35,185	-0.83	4,252,690	1.8	4,082,040	1.6	3,911,390	1.5	4,463,600	1.5	3	
Evangelicals		234,000	0.3	575,000	0.3	5,751	-91	5,660	0.94	600,700	0.3	631,600	0.3	662,500	0.3	796,600	0.3	2	
Anglican pentecostals		0	0.0	41,000	0.0	921	15,479	16,400	15.92	103,000	0.0	205,000	0.1	307,000	0.1	425,000	0.1	2	
Catholics (non-Roman)		104,000	0.1	684,911	0.3	7,202	-6,183	1,019	0.15	688,100	0.3	695,100	0.3	702,100	0.3	776,150	0.3	3	
Non-religious		1,010,000	1.2	10,533,100	4.7	95,311	461,601	556,912	4.20	13,253,210	5.6	16,102,220	6.5	18,951,230	7.3	24,876,360	8.4	4	
Jews		1,516,400	1.9	6,994,020	3.1	67,175	-6,925	60,250	0.83	7,292,520	3.1	7,996,520	3.1	7,900,520	3.0	8,576,030	2.9	3	
Muslims		10,050	0.0	842,000	0.4	47,090	75,510	119,600	8.25	1,450,000	0.6	2,038,000	0.8	2,626,000	1.0	3,637,000	1.2	2	
Atheists		2,000	0.0	300,000	0.1	5,814	41,086	46,900	8.88	528,000	0.2	769,000	0.3	1,010,000	0.4	1,898,000	0.6	2	
Buddhists		40,410	0.0	216,050	0.1	2,133	-3,893	-1,760	-0.85	207,050	0.1	198,450	0.1	189,850	0.1	153,080	0.1	3	
Baha'is		2,800	0.0	162,350	0.1	2,043	6,769	8,812	4.27	206,410	0.1	250,470	0.1	294,530	0.1	410,800	0.1	5	
Hindus		1,000	0.0	120,000	0.1	5,190	37,310	42,500	12.50	340,000	0.1	545,000	0.2	750,000	0.3	753,000	0.3	2	
Chinese folk-religionists		75,120	0.1	120,000	0.1	1,182	-1,582	-400	-0.34	118,000	0.0	116,000	0.0	114,000	0.0	80,000	0.0	2	
New-Religionists		0	0.0	112,000	0.0	4,056	55,244	59,300	14.68	404,000	0.2	705,000	0.3	1,006,000	0.4	1,110,000	0.4	2	
Tribal religionists		144,000	0.2	82,000	0.0	750	-1,950	-1,200	-1.58	76,000	0.0	70,000	0.0	64,000	0.0	38,000	0.0	2	
Sikhs		0	0.0	7,000	0.0	102	-2	100	1.33	7,500	0.0	8,000	0.0	8,500	0.0	11,000	0.0	1	
Shamanists		1,170	0.0	500	0.0	10	-23	-13	2.83	460	0.0	370	0.0	280	0.0	230	0.0	1	
Other religionists		11,000	0.0	460,020	0.2	4,664	9,736	14,400	2.71	532,020	0.2	604,020	0.2	676,020	0.3	1,070,050	0.4	3	
CONTINENT'S POPULATION		81,625,760	100.0	226,392,500	100.0	2,244,400	0	2,244,400	0.95	236,844,500	100.0	248,836,500	100.0	260,828,500	100.0	296,203,000	100.0	5	
OCEANIA																			
Christians		4,827,450	77.6	17,851,851	92.4	372,894	-128,200	244,694	1.28	19,060,096	89.5	20,298,794	86.4	21,537,492	83.9	27,741,966	84.8	29	
professing		4,827,450	77.6	17,851,851	92.4	372,894	-128,200	244,694	1.28	19,060,096	89.5	20,298,794	86.4	21,537,492	83.9	27,741,966	84.8	29	
Protestants		1,858,766	29.9	6,460,746	33.4	136,928	-61,239	75,689	1.11	6,846,488	32.1	7,217,641	30.7	7,588,794	29.6	9,623,624	29.4	28	
Anglicans		1,861,728	29.9	5,448,056	28.2	100,608	-91,511	9,097	0.17	5,512,732	25.9	5,539,024	23.6	5,565,316	21.7	6,727,882	20.6	17	
Roman Catholics		1,078,946	17.3	5,310,064	27.5	119,144	20,699	139,843	2.34	5,970,411	28.0	6,708,494	28.6	7,446,577	29.0	10,002,810	30.6	28	
Evangelical Catholics		300	0.0	6,276	0.0	163	-109	54	0.84	6,460	0.0	6,820	0.0	7,180	0.0	7,620	0.0	2	
Orthodox		5,190	0.1	357,660	1.8	9,604	765	10,369	2.55	407,130	1.9	461,350	2.0	515,570	2.0	721,800	2.2	3	
Marginal Protestants		5,080	0.1	183,945	1.0	4,438	3,532	7,970	3.58	222,475	1.0	263,645	1.1	304,815	1.2	509,790	1.6	11	
Non-White indigenous		17,400	0.3	81,880	0.4	1,978	-442	1,536	1.70	90,410	0.4	97,240	0.4	104,070	0.4	135,160	0.4	12	
Catholics (non-Roman)		340	0.0	9,500	0.0	194	-4	190	1.82	10,450	0.0	11,400	0.0	12,350	0.0	20,900	0.1	2	
nominal		516,001	8.3	3,182,464	16.5	70,779	24,791	95,570	2.62	3,648,223	17.1	4,138,164	17.6	4,628,105	18.0	6,380,504	19.5	28	
affiliated		4,311,449	69.3	14,669,387	75.9	302,115	-152,991	149,124	0.97	15,411,873	72.3	16,160,630	68.8	16,909,387	65.9	21,361,462	65.3	29	
doubly-affiliated		0	0.0	-6,630	0.0	-176	39	-137	1.90	-7,200	0.0	-8,000	0.0						

Continent	Year:	1900		mid-1970		Annual change, 1970-1985				mid-1975		mid-1980		mid-1985		2000		Countries	
		Adherents	%	Adherents	%	Natural	Conversion	Total	Rate	Adherents	%	Adherents	%	Adherents	%	Adherents	%		
SOUTH ASIA																			
		202,576,100	49.0	461,690,462	41.9	12,089,767	-289,680	11,800,087	2.29	515,368,840	41.2	579,691,330	40.6	644,013,820	40.1	854,832,300	37.7	23	
	Hindus	124,692,260	30.2	352,682,079	32.0	11,687,461	54,107	11,741,568	2.90	405,286,165	32.4	470,097,745	32.9	534,909,325	33.3	790,541,000	34.8	37	
	Muslims	29,182,901	7.1	103,983,509	9.4	3,189,883	-128,388	3,061,495	2.59	118,268,930	9.5	134,598,460	9.4	150,927,990	9.4	213,870,800	9.4	21	
	Buddhists	16,920,469	4.1	78,124,616	7.1	2,645,668	447,043	3,092,711	3.35	92,188,835	7.4	109,051,740	7.6	125,914,645	7.8	192,264,050	8.5	37	
	Christians	2,358,029	0.6	10,469,516	1.0	359,673	193,294	552,967	4.28	12,912,700	1.0	15,999,200	1.1	19,085,700	1.2	32,283,450	1.4	33	
	crypto-Christians	14,562,440	3.5	67,655,100	6.1	2,285,995	253,749	2,539,744	3.20	79,276,135	6.3	93,052,540	6.5	106,828,945	6.7	159,980,600	7.0	36	
	professing	8,606,990	2.1	46,607,230	4.2	1,630,918	76,813	1,707,731	3.13	54,528,305	4.4	63,684,535	4.5	72,840,765	4.5	103,872,660	4.6	36	
	Roman Catholics	800,100	0.2	5,209,895	0.5	216,533	65,777	282,310	4.28	6,591,000	0.5	8,033,000	0.6	9,475,000	0.6	12,065,000	0.5	1	
	Evangelical Catholics	1,173,750	0.3	14,191,570	1.3	439,054	127,404	566,458	3.40	16,670,330	1.3	19,856,155	1.4	23,041,980	1.4	35,673,500	1.6	35	
	Protestants	1,062,720	0.3	3,938,700	0.4	146,977	68,950	215,927	4.38	4,926,880	0.4	6,097,970	0.4	7,269,060	0.5	15,564,300	0.7	13	
	Non-White indigenous	3,217,730	0.8	2,611,000	0.2	58,963	-20,687	38,276	1.37	2,787,280	0.2	2,993,760	0.2	3,200,240	0.2	4,071,900	0.2	18	
	Orthodox	501,250	0.1	206,600	0.0	5,812	-460	5,352	2.29	233,340	0.0	260,120	0.0	286,900	0.0	398,240	0.0	23	
	Anglicans	0	0.0	100,000	0.0	4,271	1,729	6,000	4.62	130,000	0.0	160,000	0.0	190,000	0.0	400,000	0.0	1	
	nominal	573,250	0.1	1,354,402	0.1	59,249	37,161	96,410	5.30	1,820,150	0.1	2,318,500	0.2	2,816,850	0.2	6,787,390	0.3	5	
	affiliated	16,347,219	4.0	76,770,214	7.0	2,586,419	409,882	2,996,301	3.32	90,368,685	7.2	106,733,240	7.5	123,097,795	7.7	185,476,660	8.2	37	
	doubly-affiliated	-1,800,100	-0.4	-5,375,088	-0.5	-217,190	-44,601	-261,791	3.96	-6,611,000	-0.5	-7,993,000	-0.6	-9,375,000	-0.6	-14,318,000	-0.6	1	
	total practising	14,948,801	97	62,715,656	82	2,099,347	299,442	2,398,789	3.26	73,580,110	81	86,703,540	81	99,826,970	81	135,193,030	73	37	
	non-practising	1,398,419	9	14,054,581	18	487,072	110,440	597,512	3.56	16,788,575	19	20,029,700	19	23,270,825	19	50,283,630	27	37	
	Roman Catholics	9,923,009	2.4	49,053,263	4.5	1,718,466	58,461	1,776,927	3.10	57,301,260	4.6	66,822,515	4.7	76,343,770	4.8	109,760,420	4.8	37	
	Catholic pentecostals	0	0.0	5,000	0.0	2,599	22,904	25,503	28.21	90,410	0.0	260,030	0.0	429,650	0.0	1,390,300	0.1	9	
	Protestants	1,439,780	0.3	17,961,109	1.6	562,318	256,515	818,833	3.82	21,420,210	1.7	26,149,455	1.8	30,878,700	1.9	48,652,960	2.1	37	
	Evangelicals	942,080	0.2	9,946,970	0.9	328,425	222,235	550,660	4.44	12,403,840	1.0	15,453,570	1.1	18,503,300	1.2	32,654,900	1.4	35	
	Neo-pentecostals	0	0.0	6,200	0.0	906	10,454	11,360	33.51	33,900	0.0	119,800	0.0	205,700	0.0	633,000	0.0	6	
	Non-White indigenous	1,895,050	0.5	11,342,108	1.0	428,236	160,917	589,153	4.17	14,120,725	1.1	17,233,650	1.2	20,346,575	1.3	34,861,700	1.5	33	
	Orthodox	4,220,970	1.0	3,286,810	0.3	77,630	-27,491	50,139	1.42	3,525,890	0.3	3,788,200	0.3	4,050,510	0.3	5,120,800	0.2	21	
	Anglicans	667,830	0.2	254,246	0.0	7,892	1,595	9,487	3.14	302,050	0.0	349,120	0.0	396,190	0.0	552,630	0.0	32	
	Evangelicals	1,000	0.0	8,800	0.0	266	54	320	3.08	10,400	0.0	12,000	0.0	13,600	0.0	22,500	0.0	4	
	Anglican pentecostals	0	0.0	300	0.0	26	304	330	22.00	1,500	0.0	3,600	0.0	5,700	0.0	6,800	0.0	3	
	Marginal Protestants	280	0.0	215,066	0.0	8,021	4,222	12,243	4.53	270,300	0.0	337,500	0.0	404,700	0.0	753,650	0.0	24	
	Catholics (non-Roman)	400	0.0	32,700	0.0	1,046	264	1,310	3.34	39,250	0.0	45,800	0.0	52,350	0.0	92,500	0.0	6	
	New-Religionists	3,880,000	0.9	49,342,720	4.5	1,392,639	-258,711	1,133,928	2.08	54,607,400	4.4	60,682,000	4.3	66,756,600	4.2	84,886,800	3.7	7	
	Tribal religionists	29,868,790	7.2	21,401,534	1.9	567,906	-315,156	252,750	1.12	22,650,330	1.8	23,929,030	1.7	25,207,730	1.6	26,390,580	1.2	18	
	Sikhs	2,958,100	0.7	10,373,500	0.9	332,232	29,914	362,146	2.99	12,097,680	1.0	13,994,960	1.0	15,892,240	1.0	23,465,800	1.0	10	
	Non-religious	12,100	0.0	8,056,000	0.7	270,908	412,422	683,330	5.99	11,398,380	0.9	14,889,300	1.0	18,380,220	1.1	48,304,600	2.1	29	
	Chinese folk-religionists	1,422,940	0.3	6,677,853	0.6	188,013	-69,808	118,205	1.62	7,280,200	0.6	7,859,900	0.6	8,439,600	0.5	10,537,700	0.5	16	
	Jews	350,600	0.1	2,682,796	0.2	82,259	-2,275	79,984	2.60	3,072,710	0.2	3,482,640	0.2	3,892,570	0.2	4,915,600	0.2	19	
	Jains	1,320,000	0.3	2,584,500	0.2	66,070	-4,200	61,870	1.99	3,102,800	0.2	3,203,200	0.2	3,303,600	0.2	4,242,800	0.2	2	
	Atheists	5,000	0.0	2,217,000	0.2	71,176	111,348	182,524	6.08	3,001,750	0.2	4,042,240	0.3	5,082,730	0.3	11,550,030	0.5	26	
	Baha'is	5,800	0.0	1,389,160	0.1	40,537	13,887	54,424	3.32	1,639,260	0.1	1,933,405	0.1	2,227,550	0.1	3,493,440	0.2	36	
	Parsis	108,090	0.0	120,500	0.0	3,338	-13	3,325	2.44	136,220	0.0	153,750	0.0	171,280	0.0	218,000	0.0	7	
	Mandaeans	8,000	0.0	23,000	0.0	908	-88	820	3.03	27,100	0.0	31,200	0.0	35,300	0.0	49,000	0.0	2	
	Shamanists	50,000	0.0	15,000	0.0	356	-556	-200	-1.43	14,000	0.0	13,000	0.0	12,000	0.0	10,000	0.0	1	
	Other religionists	500	0.0	5,771	0.0	179	154	333	4.50	7,400	0.0	9,100	0.0	10,800	0.0	21,500	0.0	7	
CONTINENT'S POPULATION		413,361,650	100.0	1,101,370,000	100.0	32,629,300	0	32,629,300	2.61	1,250,148,000	100.0	1,427,663,000	100.0	1,605,178,000	100.0	2,269,594,000	100.0	37	
USSR																			
		104,993,000	83.6	86,012,300	35.4	907,238	164,182	1,071,420	1.17	91,285,000	35.8	96,726,500	36.1	102,168,000	36.3	118,101,000	37.5	1	
	Christians	0	0.0	23,511,300	9.7	257,060	225,760	482,820	1.87	25,865,000	10.1	28,339,500	10.6	30,814,000	11.0	39,658,000	12.6	1	
	crypto-Christians	104,993,000	83.6	62,501,000	25.7	650,178	-61,578	588,600	0.90	65,420,000	25.6	68,387,000	25.5	71,354,000	25.4	78,443,000	24.9	1	
	professing	91,188,000	72.6	55,000,000	22.7	572,846	-40,246	532,600	0.92	57,639,000	22.6	60,326,000	22.5	63,013,000	22.4	69,306,000	22.0	1	
	Orthodox	2,213,000	1.8	4,000,000	1.6	41,245	-11,245	30,000	0.72	4,150,000	1.6	4,300,000	1.6	4,450,000	1.6	5,355,000	1.7	1	
	Protestants	11,588,000	9.2	3,500,000	1.4	36,077	-10,077	26,000	0.72	3,630,000	1.4	3,760,000	1.4	3,890,000	1.4	3,780,000	1.2	1	
	Roman Catholics	4,000	0.0	1,000	0.0	10	-10	0	0.00	1,000	0.0	1,000	0.0	1,000	0.0	2,000	0.0	1	
	Anglicans	7,991,000	6.4	0	0.0	0	0	0	0.00	0	0.0	0	0.0	0	0	0	0.0	1	
	nominal	97,002,000	77.2	86,012,300	35.4	907,238	164,182	1,071,420	1.17	91,285,000	35.8	96,726,500	36.1	102,168,000	36.3	118,101,000	37.5	1	
	affiliated	87,301,800	90	64,509,220	75	689,500	307,518	997,018	1.44	69,376,600	76	74,479,400	77	79,582,200	78	94,480,800	80	1	
	total practising	9,700,200	10	21,503,080	25	217,738	-143,336	74,402	0.34	21									

Global Table 26. ORGANIZED CHRISTIANITY: DENOMINATIONS AND MEMBERSHIPS ON 8 CONTINENTS IN 7 ECCLESIASTICAL BLOCS, AD 1900-1985.

1. This table is an expanded version of Global Table 9 in Part 1. It is derived from the 221 Tables 2 presented in Part 7 for all countries.
 2. For detailed definitions of columns and rows, see notes at the beginning of Global Table 27.
 3. 'Significant' and 'total' denominations are also described and defined in Global Table 27.

Continent	Bloc	Congs	Adults	Affiliated, 1900-1985					Denominations, 1970-1985					Countries
				1970	1970	1900	1970	1975	1980	1985	Significant 1970	1970	1975	
Code	Name	4	5	6	7	8	9	10	11	12	13	14	15	16
AFRICA	Total	231,580	57,192,008	8,756,372	115,924,182	138,060,650	164,570,376	191,080,131	1,361	7,321	7,768	8,265	8,770	59
A	Anglican	23,365	1,902,486	369,430	7,793,170	9,069,553	10,674,573	12,279,603	40	40	42	43	45	36
C	Catholic (non-Roman)	1,500	230,325	0	402,800	492,123	593,335	694,544	19	24	25	27	29	13
I	Non-White indigenous	38,770	7,785,800	39,200	15,971,367	19,767,103	24,457,725	29,148,347	503	5,982	6,313	6,727	7,172	43
M	Marginal Protestant	5,059	374,405	800	994,058	1,222,758	1,488,919	1,755,084	72	96	109	122	136	45
O	Orthodox	17,441	10,633,405	4,600,250	18,243,770	20,571,020	23,166,682	25,762,353	52	55	56	57	60	26
P	Protestant	130,094	10,412,327	1,836,980	27,182,284	32,081,605	37,981,313	43,881,032	617	1,066	1,165	1,231	1,270	56
R	Roman Catholic	15,351	25,853,260	1,909,712	45,336,733	54,856,488	66,207,829	77,559,168	58	58	58	58	58	58
—	Doubly-affiliated	0	0	0	0	0	0	0	—	—	—	—	—	0
—	Disaffiliated	0	0	0	0	0	0	0	—	—	—	—	—	0
EAST ASIA	Total	85,909	4,708,337	1,762,981	10,050,165	12,965,849	16,149,444	19,333,094	365	688	740	793	850	8
A	Anglican	2,441	62,354	41,697	147,001	156,800	166,198	175,599	6	6	6	6	6	6
C	Catholic (non-Roman)	0	500	0	1,000	1,100	1,200	1,300	1	1	1	1	1	1
I	Non-White indigenous	25,966	1,296,420	11,050	3,214,305	4,741,725	6,302,609	7,863,484	115	324	357	390	421	8
M	Marginal Protestant	831	49,548	0	116,072	176,503	233,963	291,423	18	18	20	22	25	6
O	Orthodox	714	23,875	55,544	42,602	44,099	45,698	47,299	7	7	7	7	9	5
P	Protestant	24,169	1,610,910	451,900	3,532,236	4,633,073	5,945,027	7,257,040	210	324	341	359	380	7
R	Roman Catholic	31,788	1,664,730	1,202,790	2,996,949	3,212,549	3,454,749	3,696,949	8	8	8	8	8	8
—	Doubly-affiliated	0	0	0	0	0	0	0	—	—	—	—	—	0
—	Disaffiliated	0	0	0	0	0	0	0	—	—	—	—	—	0
EUROPE	Total	343,124	274,569,089	273,788,410	397,108,659	400,119,738	403,177,090	406,234,493	1,083	2,577	2,689	2,811	2,910	37
A	Anglican	21,362	10,290,516	24,900,610	29,372,130	29,148,975	28,964,693	28,779,215	31	33	37	41	44	25
C	Catholic (non-Roman)	6,806	1,237,193	170,220	1,877,162	1,905,899	1,935,806	1,965,715	103	328	331	334	338	23
I	Non-White indigenous	575	42,373	0	87,270	94,654	105,280	116,018	61	161	201	250	290	7
M	Marginal Protestant	10,512	845,790	103,400	1,737,339	1,885,808	2,039,603	2,193,401	128	337	370	403	437	33
O	Orthodox	50,544	29,122,813	21,595,350	40,938,818	42,122,751	43,251,219	44,379,711	129	149	152	155	160	28
P	Protestant	115,330	57,586,132	57,550,100	85,660,412	83,867,389	81,873,143	79,878,898	593	1,531	1,560	1,590	1,603	35
R	Roman Catholic	137,995	186,726,670	170,627,440	254,015,061	260,061,749	266,142,904	272,224,061	38	38	38	38	38	36
—	Doubly-affiliated	0	-4,478,800	-927,310	-6,510,583	-6,563,067	-6,638,548	-6,714,026	—	—	—	—	—	12
—	Disaffiliated	0	-6,803,600	-231,400	-10,068,950	-12,404,326	-14,496,410	-16,588,500	—	—	—	—	—	4
LATIN AMERICA	Total	118,679	147,358,987	60,025,060	262,027,772	298,705,802	340,977,959	383,250,181	1,419	3,030	3,263	3,504	3,799	47
A	Anglican	1,750	273,187	727,920	774,259	796,608	819,036	841,464	44	44	46	47	48	44
C	Catholic (non-Roman)	302	68,330	1,000	126,550	141,259	156,969	172,679	13	13	15	17	19	11
I	Non-White indigenous	23,254	3,891,644	29,400	8,240,198	10,163,160	12,556,106	14,949,030	303	1,059	1,214	1,346	1,583	36
M	Marginal Protestant	4,890	430,212	3,820	843,897	1,080,669	1,376,939	1,673,211	96	161	168	175	181	46
O	Orthodox	216	222,550	6,400	408,363	458,047	512,479	566,906	56	64	65	67	70	21
P	Protestant	65,492	6,390,365	933,650	12,725,223	15,407,892	18,661,505	21,915,205	861	1,643	1,709	1,806	1,851	46
R	Roman Catholic	22,775	145,055,470	58,696,970	254,507,787	289,398,642	329,426,750	369,454,862	46	46	46	46	47	47
—	Doubly-affiliated	0	-8,499,971	-293,100	-14,819,267	-17,917,845	-21,662,725	-25,407,606	—	—	—	—	—	20
—	Disaffiliated	0	-472,800	-81,000	-779,238	-822,630	-869,100	-915,570	—	—	—	—	—	5
NORTHERN AMERICA	Total	386,747	115,829,131	59,569,690	169,246,901	173,932,410	178,892,260	183,852,088	510	2,035	2,240	2,465	2,690	5
A	Anglican	11,094	2,838,586	2,172,000	4,433,891	4,252,684	4,082,033	3,911,383	12	22	30	39	46	3
C	Catholic (non-Roman)	1,945	461,033	104,000	684,911	688,087	695,089	702,086	27	76	81	85	96	3
I	Non-White indigenous	77,232	14,651,065	5,752,800	19,757,819	20,580,156	21,420,355	22,260,529	73	432	450	487	550	3
M	Marginal Protestant	28,518	3,987,701	815,000	6,712,433	7,495,522	8,298,717	9,101,912	43	362	414	479	560	4
O	Orthodox	2,297	3,278,800	415,000	4,970,625	5,160,967	5,369,974	5,578,973	56	84	87	90	98	2
P	Protestant	242,501	51,226,516	37,299,590	75,208,340	77,036,195	78,900,152	80,764,125	294	1,054	1,173	1,280	1,335	4
R	Roman Catholic	23,160	39,385,430	13,011,300	57,478,882	58,718,799	60,125,940	61,533,080	5	5	5	5	5	5
—	Doubly-affiliated	0	0	0	0	0	0	0	—	—	—	—	—	0
—	Disaffiliated	0	0	0	0	0	0	0	—	—	—	—	—	0
OCEANIA	Total	35,409	6,336,078	4,311,449	14,669,387	15,411,710	16,160,484	16,909,231	370	598	653	716	780	29
A	Anglican	6,853	898,140	1,692,178	4,781,778	4,780,746	4,748,426	4,716,110	18	18	18	18	19	18
C	Catholic (non-Roman)	57	4,100	400	9,262	10,215	11,176	12,136	7	11	11	11	11	2
I	Non-White indigenous	51	53,630	17,560	88,893	96,595	104,838	113,077	40	60	70	80	90	15
M	Marginal Protestant	915	122,671	4,280	201,356	241,010	288,708	336,398	45	82	85	88	92	17
O	Orthodox	245	227,600	4,190	337,500	372,257	415,539	458,816	27	36	37	38	40	3
P	Protestant	24,312	2,004,417	1,544,655	4,720,341	4,812,384	4,870,566	4,928,732	205	363	404	453	500	26
R	Roman Catholic	2,976	3,029,420	1,048,186	4,536,887	5,105,703	5,729,230	6,352,762	28	28	28	28	28	28
—	Doubly-affiliated	0	-3,900	0	-6,630	-7,200	-7,999	-8,800	—	—	—	—	—	1
—	Disaffiliated	0	0	0	0	0	0	0	—	—	—	—	—	0
SOUTH ASIA	Total	134,270	39,905,547	16,347,219	76,770,214	90,368,256	106,732,783	123,097,394	951	1,773	1,915	2,075	2,230	37
A	Anglican	830	138,282	667,830	254,246	302,046	349,115	396,187	30	30	30	30	31	32
C	Catholic (non-Roman)	0	22,725	400	32,700	39,250	45,800	52,350	6	10	10	10	10	6
I	Non-White indigenous	43,673	5,454,014	1,895,050	11,342,108	14,120,593	17,233,502	20,346,442	270	715	760	785	850	33
M	Marginal Protestant	1,727	84,705	280	215,066	270,286	337,484	404,685	45	50	53	55	58	24
O	Orthodox	2,780	1,915,790	4,220,970	3,286,810	3,525,856	3,788,169	4,050,476	72	83	84	86	88	21
P	Protestant	73,187	7,785,521	1,439,780	17,961,109	21,419,974	26,149,210	30,878,490	490	847	940	1,071	1,155	37
R	Roman Catholic	12,073	27,381,010	9,923,009	49,053,263	57,301,251	66,822,503	76,343,764	38	38	38	38	38	37
—	Doubly-affiliated	0	-2,876,500	-1,800,100	-5,375,088	-6,611,000	-7,993,000	-9,375,000	—	—	—	—	—	1
—	Disaffiliated	0	0	0	0	0	0	0	—	—	—	—	—	0
USSR	Total	76,222	57,499,600	97,002,000	86,012,300	91,284,975	96,726,471	102,167,977	52	140	146	152	160	1
A	Anglican	3	200	2,000	500	500	500	500	1	1				

Global Table 29. THE EXPANSION OF CHRISTIANITY AND WORLD EVANGELIZATION BY CONTINENTS, AD 30-2000.

1. This table is an expanded version of Global Tables 1 and 10 in Part 1.
2. The table is composed of 5 sections: (1) analysis by continents, (2) analysis by race, (3) analysis by colour, (4) churches, countries and languages, and (5) footnotes with documentation.
3. All figures in bold or roman type in section 1 below are, populations given in millions to the nearest 100,000 (thus '16.8' means 16,800,000). All figures in italics in section 1 are percentages of the total population shown either 3 or 4 lines above them.

1. CHRISTIANS AND POPULATION BY CONTINENT		Year	AD 30	100	300	500	800	1000	1200	1350	1500	1650	1750	1800	1850	1900	1970	1975	1980	1985	2000
AFRICA																					
Population (millions)		16.8	17.2	18.4	20.0	25.0	33.0	37.0	42.0	46.0	58.0	65.0	70.0	81.0	107.9	351.8	401.3	460.9	520.4	813.4	
Christians (millions)		0.0	0.4	6.0	8.0	8.0	5.0	2.5	1.3	1.3	3.0	2.8	1.0	2.8	9.9	143.0	170.7	203.5	236.3	393.3	
Evangelized (millions)		0	9.0	10.2	9.0	9.3	8.1	3.5	2.5	3.7	9.5	11.5	4.0	15.0	24.9	245.3	289.7	344.2	398.7	695.2	
% Christian		0.0	2.3	32.6	40.0	32.0	15.2	6.8	3.1	2.8	5.2	4.3	1.4	3.5	9.2	40.6	42.5	44.2	45.4	48.4	
% evangelized		0	52.3	55.4	45.0	37.2	24.5	9.5	6.0	8.0	16.4	17.7	5.7	18.5	23.1	69.7	72.2	74.7	76.6	85.5	
EAST ASIA																					
Population (millions)		54.9	59.6	59.9	54.9	56.5	73.5	127.3	98.7	131.6	170.6	261.6	366.1	476.6	532.7	926.4	1005.0	1086.9	1168.8	1373.2	
Christians (millions)		0	0	0	0	0.3	2.0	3.0	3.0	0.2	0.4	0.3	0.3	0.8	2.2	12.7	15.7	19.0	22.3	32.3	
Evangelized (millions)		0	0	0	0	2.0	5.0	10.5	8.0	1.0	4.0	3.0	7.5	55.0	143.7	257.9	328.5	407.7	513.3	861.7	
% Christian		0	0	0	0	0.5	2.7	2.4	3.0	0.2	0.2	0.1	0.1	0.2	0.4	1.4	1.6	1.8	1.9	2.4	
% evangelized		0	0	0	0	3.5	6.8	8.2	8.1	0.8	2.3	1.1	2.0	11.5	27.0	27.8	32.7	37.5	43.9	62.7	
EUROPE																					
Population (millions)		30.0	31.8	30.7	25.5	25.5	32.0	49.0	60.5	69.0	88.0	114.0	144.0	205.0	287.3	458.9	473.0	486.4	499.9	539.5	
Christians (millions)		0.0	0.3	7.3	14.0	17.9	28.2	44.6	57.8	67.8	86.9	113.1	142.1	201.1	278.4	405.1	410.3	415.6	420.9	431.4	
Evangelized (millions)		0.1	15.0	17.0	20.0	24.0	32.0	49.0	60.5	69.0	88.0	114.0	144.0	205.0	286.3	452.3	466.9	481.3	495.6	536.8	
% Christian		0.0	0.9	23.7	55.0	70.0	88.1	91.0	95.6	98.2	98.8	99.2	98.7	98.1	96.9	88.3	86.7	85.4	84.2	80.0	
% evangelized		0.3	47.2	55.4	78.4	94.1	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	99.7	98.6	98.7	98.9	99.1	99.5	
LATIN AMERICA																					
Population (millions)		4.2	4.6	5.5	6.4	7.6	8.5	10.3	11.7	13.0	10.9	13.7	17.5	32.5	65.2	283.0	324.1	371.6	419.2	619.9	
Christians (millions)		0	0	0	0	0	0	0	0	0.2	6.5	10.3	14.9	29.3	62.0	267.4	305.1	348.7	392.2	571.2	
Evangelized (millions)		0	0	0	0	0	0	0	0	1.0	10.0	13.2	17.0	32.0	63.4	279.5	320.0	366.9	414.7	617.6	
% Christian		0	0	0	0	0	0	0	0	1.5	60.0	75.0	85.0	90.0	95.1	94.5	94.1	93.8	93.6	92.1	
% evangelized		0	0	0	0	0	0	0	0	7.7	91.7	96.4	97.1	98.5	97.3	98.7	98.7	98.7	98.9	99.6	
NORTHERN AMERICA																					
Population (millions)		0.3	0.3	0.4	0.4	0.5	0.5	0.7	0.9	1.0	1.1	2.3	6.5	26.5	81.6	226.4	236.8	248.8	260.8	296.2	
Christians (millions)		0	0	0	0	0	0	0	0	0	0.1	1.4	5.8	25.0	78.8	206.4	212.4	219.8	227.2	253.6	
Evangelized (millions)		0	0	0	0	0	0	0	0	0	0.2	1.9	6.3	26.0	81.5	225.6	236.1	248.4	260.5	295.9	
% Christian		0	0	0	0	0	0	0	0	0	9.1	60.9	89.2	94.3	96.6	91.2	89.7	88.3	87.1	85.6	
% evangelized		0	0	0	0	0	0	0	0	0	18.2	82.6	96.9	98.1	99.8	99.6	99.7	99.8	99.9	99.9	
OCEANIA																					
Population (millions)		1.0	1.0	1.1	1.2	1.4	1.5	1.7	1.8	2.0	2.2	2.3	2.5	2.2	6.2	19.3	21.3	23.5	25.7	32.7	
Christians (millions)		0	0	0	0	0	0	0	0	0	0	0.0	0.1	1.0	4.8	17.9	19.1	20.3	21.5	27.7	
Evangelized (millions)		0	0	0	0	0	0	0	0	0	0	0.1	0.4	1.6	5.1	19.3	21.3	23.5	25.6	32.7	
% Christian		0	0	0	0	0	0	0	0	0	0	0.0	4.0	45.5	77.6	92.4	89.5	86.4	83.9	84.8	
% evangelized		0	0	0	0	0	0	0	0	0	0	4.3	16.0	73.0	82.7	99.9	99.9	99.9	99.9	100.0	
SOUTH ASIA																					
Population (millions)		58.6	62.7	71.0	79.5	97.0	113.1	122.9	130.4	145.7	198.4	228.3	251.0	306.3	413.4	1101.4	1250.1	1427.7	1605.2	2269.6	
Christians (millions)		0.0	0.3	6.5	21.2	23.0	14.8	18.0	20.0	3.0	5.0	7.0	8.0	11.0	16.9	78.1	92.2	109.1	125.9	192.3	
Evangelized (millions)		0.2	26.8	39.5	51.6	32.1	21.2	28.1	21.7	3.2	7.0	12.3	25.2	53.3	105.0	582.9	739.0	931.0	1123.9	1894.2	
% Christian		0.0	0.5	9.2	26.7	23.7	13.1	14.6	15.3	2.1	2.5	3.1	3.2	3.6	4.1	7.1	7.4	7.6	7.8	8.5	
% evangelized		0.3	42.7	55.6	64.9	33.1	18.7	22.9	16.6	2.2	3.5	5.4	10.0	17.4	25.4	52.9	59.1	65.2	70.0	83.5	
RUSSIA																					
Population (millions)		3.9	4.3	5.0	5.5	6.4	7.1	13.0	13.7	17.0	23.0	33.5	45.0	73.8	125.7	242.8	255.0	268.1	281.2	315.0	
Christians (millions)		0	0.0	0.1	0.2	0.3	0.4	2.0	4.6	8.5	15.0	25.1	36.0	56.8	105.0	86.0	91.3	96.7	102.2	118.1	
Evangelized (millions)		0	0.2	0.5	0.6	0.8	1.0	3.0	8.0	11.4	17.8	30.0	41.4	69.4	121.9	155.4	172.2	190.4	213.7	286.7	
% Christian		0	0.0	1.0	3.0	4.7	5.4	15.4	33.3	50.0	65.0	75.0	80.0	77.0	83.6	35.4	35.8	36.1	36.3	37.3	
% evangelized		0	5.0	10.0	10.9	12.5	14.1	23.1	58.4	67.1	77.4	89.6	92.0	94.0	97.0	64.0	67.5	71.0	76.0	90.4	
WORLD TOTALS																					
Population (millions)		169.7	181.5	192.0	193.4	219.9	269.2	361.9	359.7	425.3	552.2	720.7	902.6	1203.9	1619.9	3610.0	395.1	4373.9	4781.1	6259.6	
Christians (millions)		0.0	1.0	19.9	43.4	49.5	50.4	70.1	86.7	81.0	116.9	160.0	208.2	327.8	558.1	1216.6	1318	1432.7	1548.6	2019.9	
Evangelized (millions)		0.8	50.8	67.2	81.2	68.2	67.3	94.1	100.7	89.3	136.5	186.0	245.8	457.3	831.7	2218.1	2573.7	2993.3	3445.9	5220.8	
% Christian		0.0	0.6	10.4	22.4	22.5	18.7	19.4	24.1	19.0	21.2	22.2	23.1	27.2	34.4	33.7	33.2	32.8	32.4	32.3	
% evangelized		0.2	28.0	35.0	42.0	31.0	25.0	26.0	28.0	21.0	24.7	25.8	27.2	38.0	51.3	61.4	64.9	68.4	72.1	83.4	
Ratio Evangelized/Christians		200.0	50.8	3.4	1.9	1.4	1.3	1.3	1.2	1.1	1.2	1.2	1.2	1.4	1.5	1.8	2.0	2.1	2.2	2.6	
2. CHRISTIANS BY RACE, %																					
Australoid		0	0	0	0	0	0	0	0	0	0.0	0.0	0.0	0.0	0.1	0.4	0.5	0.5	0.5	0.6	
Capoid		0	0	0	0	0	0	0	0	0	0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	
Caucasoid		99.9	99.9	99.9	97.0	92.0	90.0	91.0	94.0	98.7	86.9	89.2	91.0	89.8	88.7	73.5	71.8	70.0	68.2	63.0	
Mongoloid		0.0	0.0	0.0	3.0	8.0	10.0	9.0	6.0	1.0	10.7	8.0	6.0	6.2	6.6	10.1	10.6	11.2	11.8	13.1	
Negroid		0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.3	2.4	2.8	3.0	4.0	4.6	15.9	17.1	18.3	19.5	23.2	
3. CHRISTIANS BY COLOUR, %																					
Black		0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.3	2.4	2.8	3.0	4.0	4.5	15.7	16.8	18.0	19.3	22.9	
Brown		0.0	0.5	1.0	1.4	2.0	2.4	2.7	3.0	1.5	2.5	2.7	3.0	3.8	5.1	9.3	10.0	10.8	11.6	13.0	
Grey		0	0	0	0	0	0	0	0	0.0	0.0	0.0	0.0	0.1	0.2	0.2	0.2	0.2	0.3		
Red		0	0	0	0	0	0	0	0	0.1	7.4	4.0	3.0	2.3	1.7	2.7	2.9	3.1	3.3	3.8	
Tan		95.0	69.5	65.4	59.5	43.0	28.6	26.0	24.4	4.8	1.8	1.8	2.2	2.7	5.0	9.8	10.2	10.6	11.0	11.8	
White		5.0	30.0	33.6	38.1	49.0	61.0	64.3	67.6	92.6	83.1	85.2	86.5	85.2	81.1	56.4	53.5	50.5	47.4	39.8	
Yellow		0	0	0	1.0	6.0	8.0	7.0	5.0	0.7	2.8	3.5	2.3								

CHRISTIAN CULTURES AND ETHNOLINGUISTIC PEOPLES

Yet further insights into the fortunes of Christianity today can be derived by using, not political or religious criteria, but the criteria of race, ethnic group and language. This approach shows us the world of Homo Sapiens divided into the 5 races of mankind, 13 geographical races and 4 sub-races, 7 stylized skin colours, 71 ethnolinguistic families, 432 major ethnolinguistic peoples, 7,010 languages, and 8,990 distinct people groups or cultures. Of the 5 races, the Caucasian predominates with a global population in 1980 of 2,295 million (52.5% of the globe).

Christian cultures are found across the face of the earth. If we define a Christian culture as an ethnolinguistic population in which over 50% are church members, there are some 4,050 such cultures today. The largest racial groupings of these are 1,280 cultures among American Indians and 1,190 cultures among Oceanic peoples (Global Table 5).

Ethnolinguistic changes, 1900-2000

The composition of the Christian world has changed markedly since the year 1900. At the turn of the century, Christians were 88.7% Caucasian (Caucasoid) by race and 81.1% White by colour (Global Table 1). By 1980, massive church growth in the Third World had reduced these proportions to 70.0% Caucasian and to as low as 50.5% White. By 1981, Non-Whites formed a majority of all Christians for the first time for twelve hundred years. And by AD 2000, Non-Whites are expected to account for 60.1% of all Christians.

Again, there has been a major shift concerning the location of the largest single Christian ethnolinguistic people (using our definitions). In 1900, the Christian world's largest single ethnolinguistic group was to be found in Russia, shortly to become the heart of the Communist world; this largest group was the Russians themselves, who then had 59 million church members. By 1980, the largest group was in North America: USA Whites, with 108 million church members. But by the year 2000,

the largest single ethnolinguistic group will be found in the Third World, namely the Spanish-speaking Mestizos of Latin America, with 173 million church members (see Global Table 24). Harbingers of this massive shift of centre of gravity from Europe in 1900 to North America in 1980 and then by 2000 to the Third World are large numbers of Third-World population groups. Of the 67 major ethnolinguistic peoples in the world that are most heavily christianized (each with over 90% church members by 1980), only 23 (34%) are of the predominant Caucasian stock whilst 44 (66%) are Non-White or Third-World peoples and tribes (Global Table 25). Likewise, of the 131 major ethnolinguistic peoples among whom church members number 70% or more by 1980, only 57 (44%) are Caucasian, whilst 74 (56%) are Non-White or Third-World peoples and tribes. Inexorably, the centre of gravity of committed Christianity continues its century-long shift from the Western world's capitals of London, Rome, Geneva and New York southwards to Third-World cities like Mexico City, São Paulo, Manila, Seoul, Madras, Nairobi and Kinshasa.

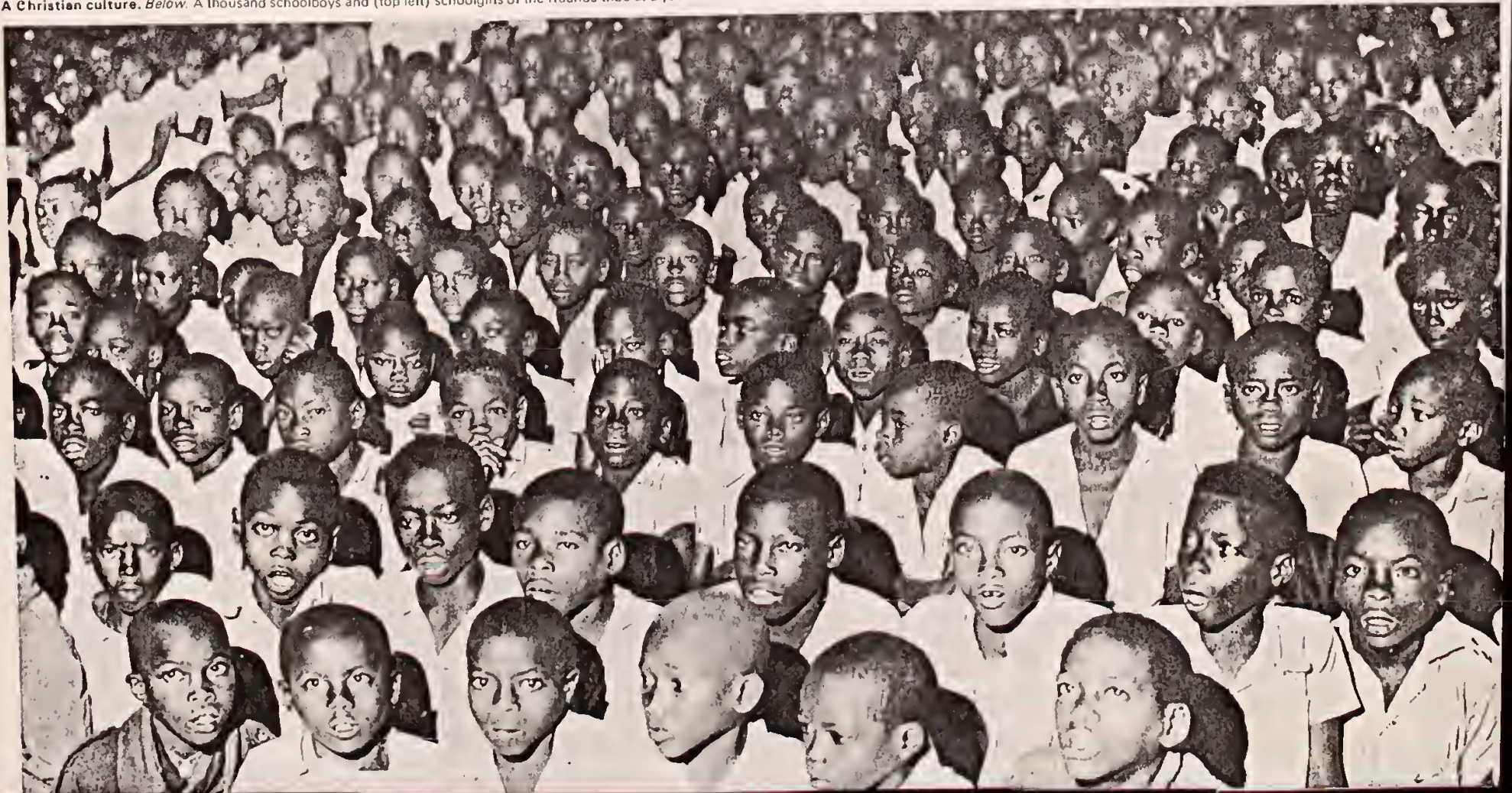


A century-long shift. (1) In 1900, the largest Christian culture was that of the Russians, by 1930 it had been smashed by militant atheism (and ridiculed, above left, on Orthodox monastery street walls)



(2) By 2000, the largest Christian culture will be Spanish-speaking Mestizos in Latin America, as heralded by (above right) vast procession of Methodist Pentecostal Church through Santiago (Chile).

A Christian culture. Below. A thousand schoolboys and (top left) schoolgirls of the Ruanda tribe at a youth service in Rwaza Mission (Rwanda) Entirely animists in 1900, the Ruanda are now 69.5% church members



Global Table 6. WORLD POPULATION RANKED BY 271 LANGUAGES EACH WITH OVER 1 MILLION NATIVE SPEAKERS, AD 1980.

1. The table ranks the world's largest languages, i.e. those with over a million native (mother-tongue) speakers in 1980.
 2. A number of large languages have constituent dialects or sub-languages, and so their peoples can correctly be described as 'mother-tongue speakers' of both (e.g. Chinese and Wu, as French and Provençal, Punjabi and Lahnda). There is therefore a certain amount of duplication in figures of this sort that are often quoted in the literature because certain languages can be subsumed under larger groupings; e.g. Wu

native speakers are also Chinese native speakers; Provençal native speakers are also French native speakers; Lahnda is the Western dialect of Punjabi; etc. In this table, this is clarified below first by indentation of the sub-divisions of Chinese, each being followed by an asterisk; and thereafter by asterisk alone. The symbol * after a name thus indicates that the language's native speakers form a sub-division of a larger mother-tongue language grouping already listed above. The table's sub-total at the end, 'Languages over 1 million',

is therefore the sum of the previous lines' statistics excluding those of asterisked * languages.
 3. This table and the one following refer to each language by a single name only, that mainly used in English (anglicized) usage. There are also many variant or alternate names, but these are not given here. For further clarification or to locate an alternate language name not given here, see the classification PEOPLES OF THE WORLD in Part 4, and the Index of Peoples and Languages in Part 14.

Language	Native speakers	Language	Native speakers	Language	Native speakers	Language	Native speakers
Chinese	886,376,100	Lao	14,157,800	Slovak	5,056,400	Azande	2,329,700
Mandarin*	551,716,000	Uzbek	14,037,500	Finnish	4,999,200	Banjarese	2,323,000
Wu*	75,638,000	Malay	14,011,500	Norwegian	4,957,900	Bambara	2,280,000
Cantonese*	59,500,000	Hungarian	13,940,400	Creole	4,931,200	Ewe	2,276,900
Hsiang*	44,493,000	Yoruba	13,725,100	Rundi	4,800,000	Shilha	2,262,600
Hakka*	35,800,000	Provençal*	13,550,000	Kanuri	4,621,300	Gilaki	2,233,000
Min*	35,600,000	Ibo	12,799,500	Batak	4,491,200	Senúfo	2,213,000
Minnan*	23,100,000	Galla	12,655,900	Mongo	4,472,300	Yuan	2,200,000
Kan*	22,250,000	Sindhi	12,534,900	Tibetan	4,449,300	Yao	2,159,000
Taiwanese*	13,416,000	Fulani	11,954,000	Nahuatl	4,422,000	Ganda	2,155,200
English	265,095,800	Azeri	11,789,100	Buginese	4,364,300	Wolof	2,150,000
Spanish	227,951,900	Greek	11,449,000	Shangaan	4,266,700	Pedi	2,140,000
Hindi	168,327,500	Tagalog	11,191,300	Albanian	4,229,900	Samareño	2,099,600
Arabic	144,309,400	Sinhala	11,034,700	Moré	4,200,000	Tamazigt	2,099,600
Russian	142,596,100	Madurese	10,840,800	Gondi	4,165,900	Luhya	2,086,500
Bengali	138,404,400	Bundeli*	10,220,000	Bicol	4,071,800	Otoml	2,043,200
Portuguese	135,610,900	Czech	10,095,700	Miao	4,019,000	Kabyle	2,042,300
Japanese	117,409,200	Nepali	10,092,500	Nyamwezi	4,000,000	Slovenian	2,025,100
German	90,040,100	Byelorussian	9,864,000	Mongolian	3,949,900	Puyi	1,950,000
Punjabi	80,136,000	Chuang	9,788,500	Karen	3,893,400	Salale*	1,946,000
French	67,827,200	Kurdish	9,368,900	Georgian	3,889,700	Kirgiz	1,920,900
Javanese	65,628,200	Malagasy	9,195,400	Sotho	3,836,200	Tigrinya	1,891,300
Italian	63,762,200	Tadzhik	9,158,400	Magahi*	3,599,000	Chuvash	1,876,800
Marathi	62,487,800	Khmer	9,115,100	Galician	3,589,500	Wallega*	1,869,000
Tamil	58,471,600	Kharwari*	8,940,000	Manchu	3,559,500	Makassarese	1,858,400
Korean	58,179,400	Swedish	8,857,500	Turkmen	3,548,900	Guarani	1,840,000
Telugu	55,042,300	Chhatisgarhi*	8,550,000	Bhili	3,471,500	Fon	1,772,600
Ukrainian	44,829,700	Marwari*	7,977,000	Lithuanian	3,422,100	Mazanderani	1,771,000
Turkish	43,240,800	Amharic	7,944,300	Luba	3,418,900	Ronga	1,750,000
Vietnamese	42,932,300	Bulgarian	7,907,500	Efik	3,412,000	Kamba	1,725,700
Polish	39,294,700	Kanauji*	7,670,000	Mandingo	3,305,900	Macedonian	1,700,600
Urdu	38,057,100	Kazakh	7,667,500	Makua	3,278,500	Kru	1,671,900
Kosali*	38,000,000	Benarsi*	7,650,000	Balinese	3,252,200	Pampango	1,670,500
Kannada	37,537,700	Yiddish	6,500,000	Kongo	3,200,000	Dogri*	1,659,000
Gujarati	34,829,600	Sotho	6,476,200	Kikuyu	3,153,300	Kimbundu	1,652,000
Rajasthani	32,798,400	Tatar	6,465,900	Baluchi	3,101,400	Garhwali*	1,632,000
Bihari	27,772,400	Catalan	6,445,600	Achinese	3,097,000	Baya	1,625,500
Oriya	27,772,400	Varhadi*	6,390,000	Chewa	3,075,000	Chung-chia	1,620,000
Malayalam	27,217,100	Maithili*	6,371,000	Moldavian	2,949,300	Sasak	1,611,000
Thai	27,210,200	Ilocano	6,346,600	Tswana	2,938,700	Zapotec	1,609,200
Awadhi-Bagheli*	26,500,000	Kashmiri	5,969,200	Swahili	2,900,000	Kalenjin	1,584,500
Burmese	25,263,600	Somali	5,924,800	Sidamo	2,837,000	Fang	1,550,000
Sundanese	21,062,200	Shona	5,821,000	Afrikaans	2,792,500	Lamani*	1,538,000
Dutch	20,866,800	Armenian	5,812,600	Luo	2,723,000	Ashanti	1,522,000
Pushtu	19,469,200	Santali	5,733,400	Aymara	2,689,500	Afar	1,488,000
Lahnda*	19,200,000	Hebrew	5,600,000	Edo	2,613,500	Alsatian	1,487,800
Romanian	19,076,300	Zulu	5,564,000	Tiv	2,600,000	Tulu	1,480,000
Dekini*	18,530,000	Hiligaynon	5,429,000	Shan	2,562,600	Manipuri	1,473,400
Bhojpuri*	18,326,000	Ruanda	5,400,000	Western Pahari*	2,550,000	Pangasinan	1,461,700
Assamese	18,243,200	Uighur	5,385,000	Nagpuri*	2,490,000	Malvi*	1,459,000
Persian	17,763,900	Yi	5,340,000	Dayak	2,477,900	Ijaw	1,451,900
Serbo-Croatian	17,172,100	Xhosa	5,222,000	Mbundu	2,450,000	Nupe	1,451,900
Hausa	14,826,800	Danish	5,203,600	Kanmyang*	2,410,000		
Quechua	14,785,300	Minangkabau	5,184,000	Dinka	2,356,200		
Braj Bhasa*	14,690,000	Romany	5,135,600	Kermanji*	2,353,000		
Cebuano	14,616,800	Bangaru*	5,100,600	Sukuma	2,346,800		

Sub-totals:
 Languages over 1 million.....95.6% 4,179,992,600
 Languages under 1 million....4.4% 193,924,900
 WORLD POPULATION.....100.0% 4,373,917,500

Global Table 7. AFFILIATED CHRISTIANS (CHURCH MEMBERS) RANKED BY 96 LANGUAGES EACH WITH OVER A MILLION NATIVE SPEAKERS, AD 1980.

The introductory notes at the beginning of the previous table, Global Table 6, apply to the present table also. In this table, the third column 'Church members' refers to affiliated Christians who are native (mother-tongue) speakers of the languages shown, excluding Christians who speak them as second language, etc. The languages given here are ranked from 1-96 in order to give an idea of comparative numerical importance.

Rank	Language	Church members	Rank	Language	Church members	Rank	Language	Church members
1	Spanish	206,594,100	25	Chinese	6,965,600	73	Guarani	1,810,000
2	English	196,051,800	26	Byelorussian	6,962,500	74	Moldavian	1,741,000
3	Portuguese	127,972,600	27	Swedish	6,430,300	75	Samareño	1,700,000
4	German	84,995,000	28	Catalan	6,213,300	76	Tigrinya	1,675,000
5	French	56,205,100	29	Ilocano	5,666,000	77	Javanese	1,571,000
6	Italian	52,929,500	30	Bulgarian	5,606,900	78	Punjabi	1,560,000
7	Russian	44,788,600	31	Tamil	5,589,000	79	Macedonian	1,542,000
8	Polish	35,558,000	32	Danish	4,920,000	80	Pampango	1,501,000
9	Ukrainian	30,964,100	33	Hiligaynon	4,880,700	81	Zapotec	1,499,000
10	Dutch	16,777,900	34	Creole	4,652,400	82	Gapda	1,490,000
11	Romanian	15,999,900	35	Norwegian	4,613,800	83	Latvian	1,398,000
12	Quechua	14,631,100	36	Mongo	4,595,600	84	Marathi	1,353,000
13	Cebuano	13,500,000	37	Finnish	4,357,600	85	Pangasinan	1,314,000
14	Serbo-Croatian	12,552,200	38	Malagasy	4,331,200	86	Mixtec	1,304,000
15	Hungarian	11,227,500	39	Batak	4,233,700	87	Kimbundu	1,300,000
16	Provençal*	11,200,000	40	Galla	4,231,800	88	Ewe	1,234,000
17	Tagalog	10,957,700	41	Yoruba	4,097,500	89	Fang	1,200,000
18	Greek	10,813,500	42	Nahuatl	4,073,400	90	Alsatian	1,191,000
19	Korean	10,711,200	43	Slovak	4,038,600	91	Kannada	1,166,000
20	Arabic	10,480,000	44	Ruanda	3,780,000	92	Pedi	1,100,000
21	Malayalam	8,586,900	45	Bicol	3,660,500	93	Breton	1,058,000
22	Czech	7,984,700	46	Rundi	3,600,000	94	Ashanti	1,050,000
23	Amharic	7,712,000	47	Tclugu	3,480,800	95	Sardinian	1,036,000
24	Ibo	7,367,000	48	Galician	3,454,500	96	Minahasan	1,007,000

Sub-totals:
 Languages over 1 million.....90.8% 1,201,240,000
 Languages under 1 million....9.2% 122,140,000
 GLOBAL CHURCH MEMBERSHIP 100.0% 1,323,380,000

MAJOR CHRISTIAN LANGUAGES

The idea of 'Christian languages' can usefully be quantified in several ways. One could approach the task linguistically (based on the importance of Christian words and ideas); or, as we do here, demographically (based on the number of speakers who are Christians). Again, rankings of languages on the latter criterion differ depending on whether we are speaking of languages which are Christians' mother tongues (first languages), or their second languages, or their state languages, and so on. Here, we describe three of these approaches.

Ninety-six languages have over a million affiliated Christians (church members) each as native (mother-tongue) speakers (see Global Table 7 and Global Map 1). The 6 largest Christian languages, defined in this way, are the 6 major European languages used throughout this survey's Tables 2 (Part 7) and in the Topical Directory (Part 13). They are, in order of magnitude: Spanish (207 million church-member native speakers in 1980), English (196 million), Portuguese (128 million), German (85 million), French (56 million), and Italian (53 million). What we may call the 20 largest Christian languages are therefore these 6 followed by (in order of size): Russian, Polish, Ukrainian, Dutch, Romanian, Quechua, Cebuano, Serbo-Croatian, Hungarian, Provençal, Tagalog, Greek, Korean and Arabic. Each had over 10 million church-member native speakers in 1980.

Alternatively, we could take the view that what matters in world Christianity (e.g. at international conferences, in international service agencies, or in secular international affairs) is what official state languages have the most Christians. We can therefore rank languages by the numbers of Christians who live under the world's 76 official state languages (Global Table 20). This time, English comes out first: 516 million Christians live in countries with English as their official language. The next few, in order, are: Spanish (255 million), French (142 million), Portuguese (138 million), then Russian, German, Italian, Filipino, Polish, Hindi, Afrikaans, Dutch, Swahili, Romanian, Amharic, Quechua and Indonesian.

Lastly, we could enumerate radio/TV usage of the various languages. English and Spanish far outrun all other languages in this respect. Of the world's regular radio/TV audience listening to or viewing Christian programmes, in 1980 412 million live in countries with English as official language, and 176 million live in countries with Spanish as official language.



Largest Christian language. Since 1970, the largest Christian language has been Spanish, with 207 million church-member native speakers in 1980. Above. Two Penzotti Institute workers in Guatemala explain Illustrate Luke's Gospel to telegraph messenger cyclist (left). Below left, Spanish language Christian radio/TV programmes (as here, featuring (right) evangelist Luis Palau) are now heard by a regular audience of 176 million worldwide.

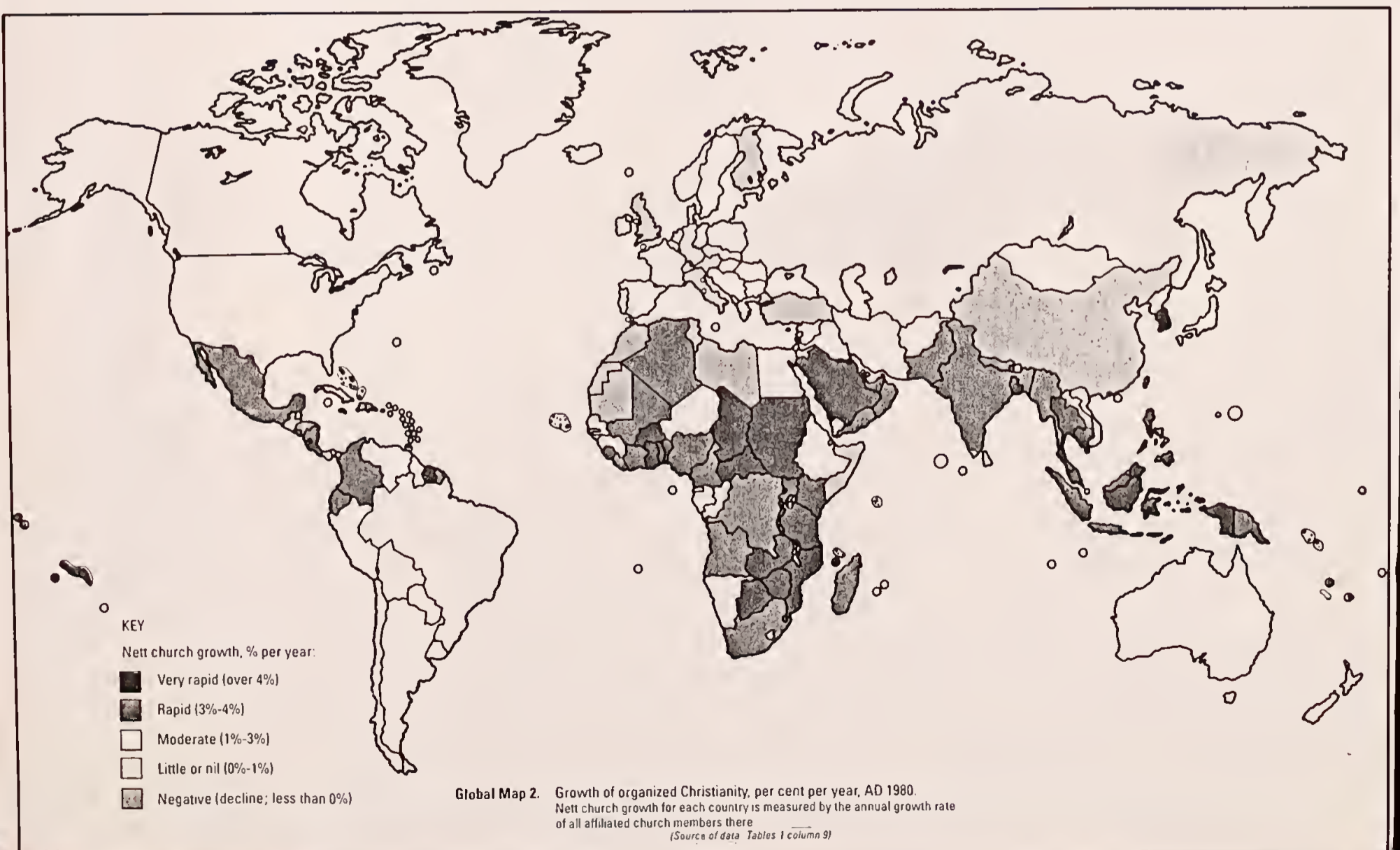
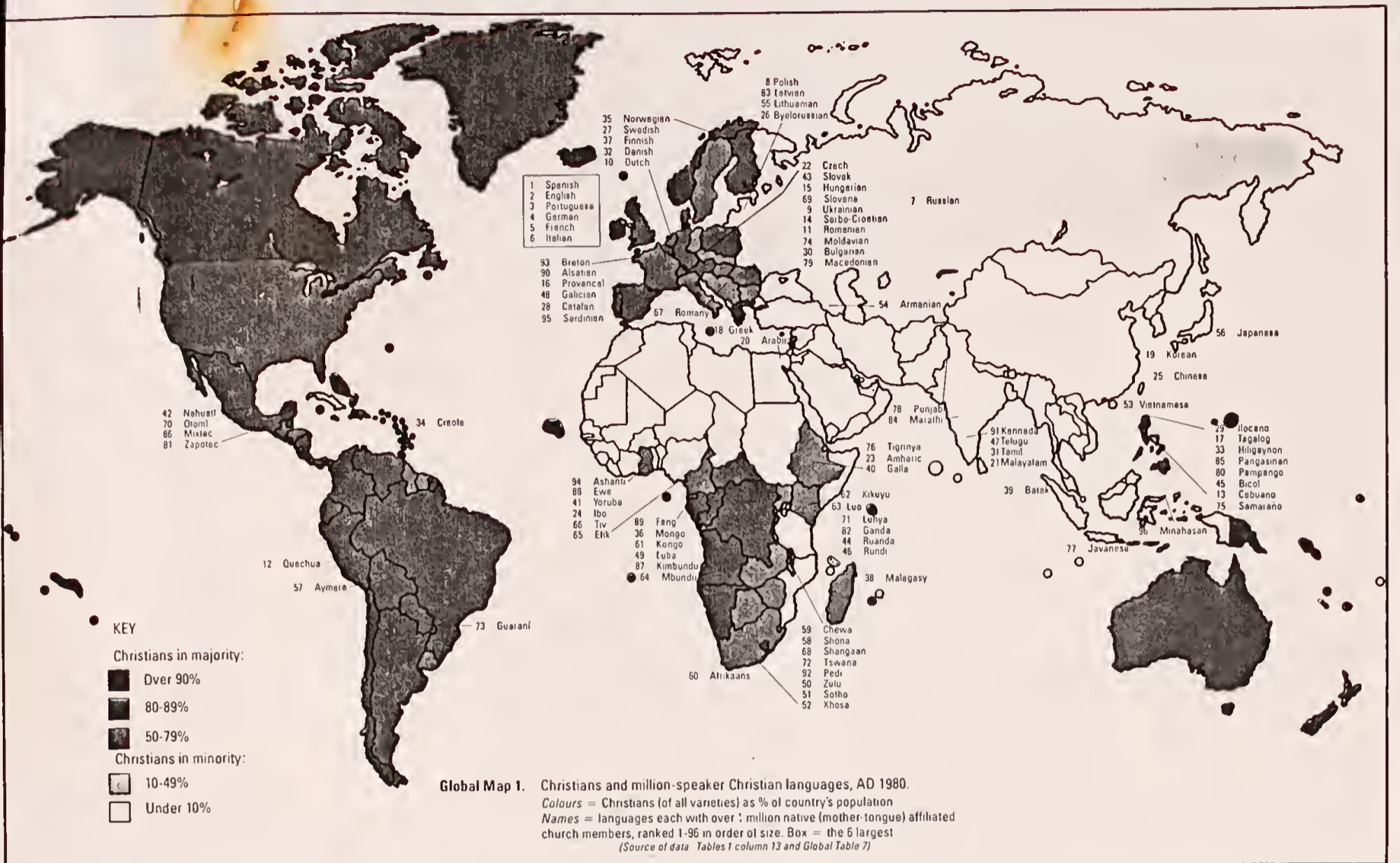


Interpreters. Below. For large Christian meetings, 2, 3, 4 or more interpreters are increasingly essential. In this East African Revival convention, 4 languages are used in rapid-fire sentence-by-sentence translation.



Global Table 4. GLOBAL ADHERENTS OF ALL RELIGIONS, AD 1900-2000.

Year:	1900		mid-1970		Annual change, 1970-1985				mid-1975		mid-1980		mid-1985		2000		Countries
	Adherents	%	Adherents	%	Natural	Conversion	Total	Rate	Adherents	%	Adherents	%	Adherents	%	Adherents	%	
Christians	558,056,332	34.4	1,216,579,421	33.7	21,414,259	196,449	21,610,708	1.64	1,316,780,851	33.2	1,432,686,519	32.8	1,548,592,187	32.4	2,019,921,366	32.3	223
crypto-Christians	3,572,357	0.2	55,699,695	1.5	886,385	583,146	1,469,531	2.35	62,605,240	1.6	70,395,020	1.6	78,184,800	1.6	106,208,730	1.7	65
professing	554,483,975	34.2	1,160,879,726	32.2	20,527,874	-386,697	20,141,177	1.61	1,254,175,611	31.6	1,362,291,499	31.1	1,470,407,387	30.8	1,913,712,636	30.6	221
Roman Catholics	271,990,786	16.8	668,023,829	18.5	13,782,658	330,662	14,113,320	1.92	734,692,076	18.5	809,157,029	18.5	884,221,982	18.5	1,169,462,660	18.7	218
Spiritist Catholics	5,859,700	0.4	21,859,500	0.6	644,477	186,089	830,566	3.24	25,643,670	0.6	30,165,761	0.7	31,686,650	0.7	53,672,300	0.9	13
Evangelical Catholics	960,430	0.1	16,648,380	0.5	587,362	241,371	828,733	4.06	20,431,410	0.5	24,935,710	0.6	29,440,010	0.6	48,052,180	0.8	31
Christo-pagans	8,322,900	0.5	12,919,660	0.4	415,021	-137,097	277,924	1.95	14,266,400	0.4	15,698,900	0.4	17,131,400	0.4	20,239,700	0.3	16
Protestants	119,662,529	7.4	259,044,841	7.2	1,312,646	-1,152,331	2,130,315	0.80	267,962,303	6.8	280,348,001	6.4	292,233,699	6.1	357,482,414	5.7	209
Orthodox	121,245,310	7.5	111,898,590	3.1	1,346,056	-93,992	1,252,064	1.06	118,001,080	3.0	124,419,230	2.8	130,837,380	2.7	153,051,810	2.4	96
Anglicans	33,030,340	2.0	59,914,871	1.7	742,794	-213,445	529,349	0.85	62,368,507	1.6	65,208,364	1.5	68,048,221	1.4	82,801,482	1.3	144
Non-White indigenous	7,241,010	0.4	49,022,430	1.4	1,167,779	643,089	1,810,868	3.16	57,365,720	1.4	67,131,110	1.5	76,896,500	1.6	124,917,260	2.0	90
Marginal Protestants	1,040,150	0.1	10,168,545	0.3	143,880	142,287	286,167	2.49	11,494,935	0.3	13,030,205	0.3	14,565,475	0.3	22,150,680	0.4	90
Catholics (non-Roman)	273,850	0.0	2,806,620	0.1	32,061	-12,967	19,094	0.66	2,890,990	0.1	2,997,560	0.1	3,104,130	0.1	3,839,330	0.1	35
nominal	36,493,151	2.2	84,769,841	2.3	1,658,769	793,920	2,452,689	2.56	95,928,718	2.4	109,296,794	2.5	122,664,870	2.6	175,307,174	2.8	157
affiliated	521,563,181	32.2	1,131,809,580	31.4	19,755,490	-597,471	19,158,019	1.57	1,220,852,133	30.8	1,323,389,725	30.3	1,425,927,317	29.8	1,844,614,192	29.5	221
doubly-affiliated	-3,020,510	-0.2	-26,711,568	-0.7	-737,099	-221,973	-959,072	3.08	-31,699,120	-0.8	-36,302,280	-0.8	-41,505,440	-0.9	-62,275,880	-1.0	34
disaffiliated	-182,400	-0.0	-10,848,188	-0.3	-95,013	-356,720	-451,733	3.42	-13,226,950	-0.3	-15,365,510	-0.4	-17,504,070	-0.4	-14,797,500	-0.2	9
total practising	469,259,773	9.0	884,021,780	7.8	14,995,485	-1,562,133	13,433,352	1.42	946,362,223	7.7	1,018,348,411	7.6	1,090,348,411	7.6	1,330,325,057	7.2	221
non-practising	52,303,418	1.0	247,787,776	2.2	4,760,005	964,662	5,724,667	2.09	274,489,905	2.3	305,034,408	2.3	335,578,911	2.4	514,289,155	2.8	221
Roman Catholics	266,419,407	16.4	672,319,062	18.6	13,605,375	-571,280	13,034,095	1.78	733,215,226	18.5	802,659,956	18.4	872,104,686	18.2	1,132,541,508	18.1	219
Catholic pentecostals	0	0.0	238,500	0.0	26,134	427,155	453,289	22.71	1,995,730	0.0	4,771,390	0.1	7,547,050	0.2	23,101,300	0.4	75
Protestants	103,056,655	6.4	233,424,245	6.5	3,028,904	-155,570	2,873,334	1.17	246,401,095	6.2	262,157,585	6.0	277,914,075	5.8	345,709,110	5.5	212
Evangelicals	52,135,480	3.2	124,775,274	3.5	2,087,863	1,124,125	3,211,988	2.30	139,588,110	3.5	156,895,750	3.6	174,202,190	3.6	247,664,830	4.0	192
Neo-pentecostals	0	0.0	824,100	0.0	29,182	317,088	346,270	16.39	2,112,700	0.1	4,286,800	0.1	6,460,900	0.1	10,818,000	0.2	38
Orthodox	115,897,704	7.2	143,402,488	4.0	1,712,059	21,487	1,733,546	1.14	151,827,165	3.8	160,737,930	3.7	169,648,695	3.5	199,819,040	3.2	107
Orthodox pentecostals	0	0.0	15,200	0.0	661	13,519	14,180	19.42	73,000	0.0	157,000	0.0	241,000	0.0	680,000	0.0	6
Non-White indigenous	7,743,060	0.5	58,701,960	1.6	1,530,638	817,269	2,347,907	3.38	69,564,535	1.8	82,181,070	1.9	94,797,605	2.0	154,140,440	2.5	145
Evangelicals	5,320,000	0.3	13,551,000	0.4	129,090	39,910	169,000	1.18	14,333,000	0.4	15,241,000	0.3	16,149,000	0.3	18,775,000	0.3	1
Black neo-pentecostals	0	0.0	400,000	0.0	6,500	23,500	30,000	5.45	550,000	0.0	700,000	0.0	850,000	0.0	1,600,000	0.0	1
Anglicans	30,573,665	1.9	47,556,975	1.3	518,392	-293,687	224,705	0.46	48,507,937	1.2	49,804,014	1.1	51,100,091	1.1	61,037,174	1.0	165
Evangelicals	14,690,910	0.9	15,088,700	0.4	244,848	97,682	342,530	2.06	16,662,100	0.4	18,514,000	0.4	20,365,900	0.4	29,062,300	0.5	27
Anglican pentecostals	0	0.0	109,900	0.0	4,672	93,358	98,030	18.86	519,650	0.0	1,090,200	0.0	1,660,750	0.0	2,662,200	0.0	18
Marginal Protestants	927,580	0.1	10,830,221	0.3	158,251	166,481	324,732	2.62	12,384,245	0.3	14,077,520	0.3	15,770,795	0.3	24,106,170	0.4	176
Catholics (non-Roman)	276,020	0.0	3,134,385	0.1	33,983	-3,478	30,505	0.93	3,278,000	0.1	3,439,440	0.1	3,600,880	0.1	4,334,130	0.1	59
Muslim	200,102,284	12.4	550,919,011	15.3	17,063,381	140,371	17,203,752	2.74	628,847,789	15.9	722,956,504	16.5	817,065,219	17.1	1,200,653,040	19.2	162
Sunnis	173,111,354	10.7	465,826,991	12.9	14,584,781	-249,680	14,335,101	2.70	530,500,789	13.4	609,178,000	13.9	680,855,211	14.2	999,826,320	16.0	157
Hanafites	106,611,354	6.6	238,500,991	6.6	8,179,481	-723,780	7,455,701	2.77	268,780,789	6.8	313,058,000	7.2	350,335,211	7.3	508,226,320	8.1	106
Shafites	39,000,000	2.4	112,000,000	3.1	3,551,800	233,900	3,785,700	2.89	130,900,000	3.3	149,857,000	3.4	168,814,000	3.5	248,800,000	4.0	83
Malikites	27,000,000	1.7	114,186,000	3.2	2,817,700	240,000	3,057,700	2.36	129,500,000	3.3	144,763,000	3.3	160,026,000	3.3	240,300,000	3.8	51
Hanbalites	500,000	0.0	1,140,000	0.0	35,800	200	36,000	2.73	1,320,000	0.0	1,500,000	0.0	1,680,000	0.0	2,500,000	0.0	18
Shias	26,000,000	1.6	79,500,000	2.2	2,291,800	318,200	2,610,000	2.85	91,462,000	2.3	105,600,000	2.4	126,738,000	2.7	185,000,000	3.0	60
Ithna-Asharis	22,250,000	1.4	65,270,000	1.8	1,770,800	304,900	2,075,700	2.78	74,561,000	1.9	86,027,000	2.0	104,493,000	2.2	151,700,000	2.4	54
Ismailis	2,300,000	0.1	9,700,000	0.3	376,100	13,900	390,000	3.35	11,650,000	0.3	13,600,000	0.3	15,550,000	0.3	23,500,000	0.4	35
Zaydis	1,200,000	0.1	3,760,000	0.1	120,300	-500	119,800	2.75	4,359,000	0.1	4,958,000	0.1	5,557,000	0.1	8,200,000	0.1	8
Alawites	250,000	0.0	770,000	0.0	24,600	-100	24,500	2.75	892,000	0.0	1,015,000	0.0	1,138,000	0.0	1,600,000	0.0	11
Schismatics	990,930	0.1	5,592,020	0.2	186,800	71,851	258,651	3.76	6,885,000	0.2	8,178,504	0.2	9,472,008	0.2	15,826,720	0.3	85
Ahmadis	70,030	0.0	2,635,220	0.1	97,383	38,581	135,964	4.18	3,255,980	0.1	3,994,860	0.1	4,733,740	0.1	9,216,720	0.1	56
Kharjites	320,000	0.0	780,000	0.0	26,000	-1,650	24,350	2.70	901,800	0.0	1,023,500	0.0	1,145,200	0.0	1,700,000	0.0	7
Druzes	71,000	0.0	374,800	0.0	14,000	-970	13,030	2.96	440,000	0.0	505,100	0.0	570,200	0.0	810,000	0.0	8
Black Muslims	0	0.0	200,000	0.0	4,500	55,500	60,000	12.00	500,000	0.0	800,000	0.0	1,100,000	0.0	1,700,000	0.0	3
Yazidis	29,900	0.0	102,000	0.0	3,600	-100	3,500	2.93	119,500	0.0	137,000	0.0	154,500	0.0	200,000	0.0	4
Other sectarians	500,000	0.0	1,500,000	0.0	41,317	-19,510	21,807	1.31	1,667,720	0.0	1,718,044	0.0	1,768,368	0.0	2,200,000	0.0	20
Non-religious	2,923,330	0.2	43,065,287	1.5	9,314,352	7,969,260	17,283,612	2.76	626,017,979	15.8	715,901,416	16.4	805,784,853	16.9	1,071,888,370	17.1	177
Hindus	203,033,330	12.5	65,784,832	12.													



Global Table 1. CHRISTIANS AMONG THE PEOPLES OF THE WORLD, AD 30-2000.

Year	AD 30	100	500	1000	1500	1800	1900	1980	1985	2000
1. Christians and population										
Population (millions)	169.7	181.5	193.4	269.2	425.3	902.6	1619.9	4373.9	4781.1	6259.6
Christians (millions)	0.0	1.0	43.4	50.4	81.0	208.2	558.1	1432.7	1548.6	2019.9
% Christian	0.0	0.6	22.4	18.7	19.0	23.1	34.4	32.8	32.4	32.3
2. Christians by race, %										
Australoid	0	0	0	0	0	0.0	0.1	0.5	0.5	0.6
Capoid	0	0	0	0	0	0.0	0.0	0.0	0.0	0.0
Caucasoid	99.9	99.9	97.0	90.0	98.7	91.0	88.7	70.0	68.2	63.0
Mongoloid	0.0	0.0	3.0	10.0	1.0	6.0	6.6	11.2	11.8	13.1
Negroid	0.0	0.0	0.0	0.0	0.3	3.0	4.6	18.3	19.5	23.2
3. Christians by colour, %										
Black	0.0	0.0	0.0	0.0	0.3	3.0	4.5	18.0	19.3	22.9
Brown	0.0	0.5	1.4	2.4	1.5	3.0	5.1	10.8	11.6	13.0
Grey	0	0	0	0	0.0	0.0	0.1	0.2	0.2	0.3
Red	0	0	0	0	0.1	3.0	1.7	3.1	3.3	3.8
Tan	95.0	69.5	59.5	28.6	4.8	2.2	5.0	10.6	11.0	11.8
White	5.0	30.0	38.1	61.0	92.6	86.5	81.1	50.5	47.4	39.8
Yellow	0	0	1.0	8.0	0.7	2.3	2.5	6.8	7.2	8.4

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Topics for Papers

(Including one bibliographical suggestion for each, as a starter)

Basic Principles of Communication

(James F. Gupel, Contemporary Christian Communication)

Models for Missionary Communication

(David J. Hesselgrave, Communicating Christ Cross-Culturally)

Understanding Worldview: Ideas + Values of Receptors.

(~~Paul Hiebert, Cultural Anthropology pp. 356-368~~)

(Marguerite G. Kraft, Worldview and the Communication of the Gospel)

Dynamic Equivalence in Bible Translation

(Charles H. Kraft, Christianity in Culture, pp. 261-312)

A Case Study in Bible Translation: ^①Wycliffe

n ^② A specific translation.

Problems in Textual Translation of the Bible.

(Eugene Nida + Wm. D. Reyerburn, Meaning Across Cultures)

What Is Culture?

(Paul Hiebert, Cultural Anthropology pp. 25-87)

The Relation of Religion to Culture

(Christopher Dawson, Religion and Culture)

Religion and Anthropology.

(Mark K. Taylor, Beyond Explanation)

Topics

Religion as a Barrier to Communication of the Christian Faith

- ① Confucianism (K.S. Latourette, History of Christian Missions in China, pp. 131-155)
- n ② Buddhism (D.T. Niles, Buddhism and the Claims of Christianity)
- n ③ Shintoism (John M.L. Young, The Two Empires in Japan)
- n ④ Hinduism (M.M. Thomas, The Acknowledged Christ of the Indian Renaissance)
- n ⑤ Islam (Phil Parrshall, Bridges to Islam)

~~Christianity and the Other Religions: Theology.~~

~~(Hendrik Kraemer, The Christian Mission in a Non-Christian World)~~

Contextualizing the Faith (Religion)

- ① India (M.M. Thomas, The Acknowledged Christ of the Indian Renaissance)
- n ② Buddhism (Donald K. Swearer, Dialogue: The Key to Understanding Other Religions)
- n ③ Southeast Asia (Kosuke Koyama, Water buffalo Theology)
- n ④ West Africa (Lamin Sanneh, West African Christianity, pp. 168 ff.)
- n ⑤ Central Africa (Marie-Louise Martin, Kimbangu, An African Prophet
(Skails S. Walker, The Religious Revolution in the Ivory Coast)
- n ⑥ Chile (C.L. d'Epinau, Haven of the Masses)

Caste and Christianity in India

(Donald McGarran, Ethnic Realities.)

Contextualization: Where Must It Stop?

(Hendrik Kraemer, The Christian Mission in a Non-Christian World)

(J.N.D. Anderson, Christianity and Comparative Religion)

Has the West Contextualized Christianity Too Far?

(Alfred Kress, Evangelizing Neopagan North America)

Theology and Contextualization: Is There A Standard?

Topics

Japan and Korea: Contrast of Cultures and Mission
 (Sampel, H. Miffett, The Christians of Korea)
 (~~Donald Clark, Christianity in Modern Korea~~)
 (James Phillips, The Bishop of the Sun)

Liberation Theology as Contextualization

(Gustavo Gutierrez, A Theology of Liberation)

(C. S. Armerding, ed., Evangelicals and Liberation)

Jesus and His Disciples: Training to Communicate

(A. B. Bruce, The Training of the Twelve)

The United Mission to Nepal: Communicating in the Frontier.

(Jonathan Lundell, Nepal and the Gospel of God)

An Analysis of Niebuhr's Christ and Culture: Strengths and Weaknesses.

Calvinism and Culture

(Henry Van Til, The Calvinistic Concept of Culture)

Analysis of a Culture - Major Traits (Your choice).

Cultural Differences and the Communication of Christian Values

(^{William Small, ed.} Readings in Missions Anthropology #2, pp. 55-73)

Is There a Christian Culture?

(John Stott, Christian Counter-Culture)

People with Two Faces: Asian-American
Bi-Cultural Experience

S730 Christian Truth and
Cultural Barriers
Dr. Samuel H. Moffett
Mrs. Eileen F. Moffett

Christina Soonhye Chun
August 7, 1986

I was a Chinese-American, whatever that meant. That I was not an individual, not just a human being in this culture, in this society, ^a/~~s~~ a white man, he can disappear. I couldn't disappear, no matter how straight my English was. Someone would always correct me. And about in my letters and everything was just to this point. The Chinese-American, well, schizophrenia. That I'd been playing a kind of ping-pong game, you know. Now I'm Chinese, now I'm American. But up against real Chines...I saw that I had nothing in common with them. That they didn't understand me, and I didn't understand them. We both use chopsticks okay, that's recognizable. But that's mechanics, not culture.1)

In considering Asian-American Problems and Possibilities especially from the viewpoint of ^a/~~a~~ Korean immigrant, I chose as the starting point of this paper a unique experience of a Chinese American: an attempt to integrate the lifestyle of two different cultures, the problems and possibilities associated with this attempt. In order to understand in depth what Asian-Americans experience in this country, I shall quote two other Asian-Americans' experiences:

As a Japanese-American, I am neither black ^{r/s}/~~t~~ white. Thus despite that fact that America is my native land, I am seen essentially as a foreigner. At

best, I remain an honored guest.2)

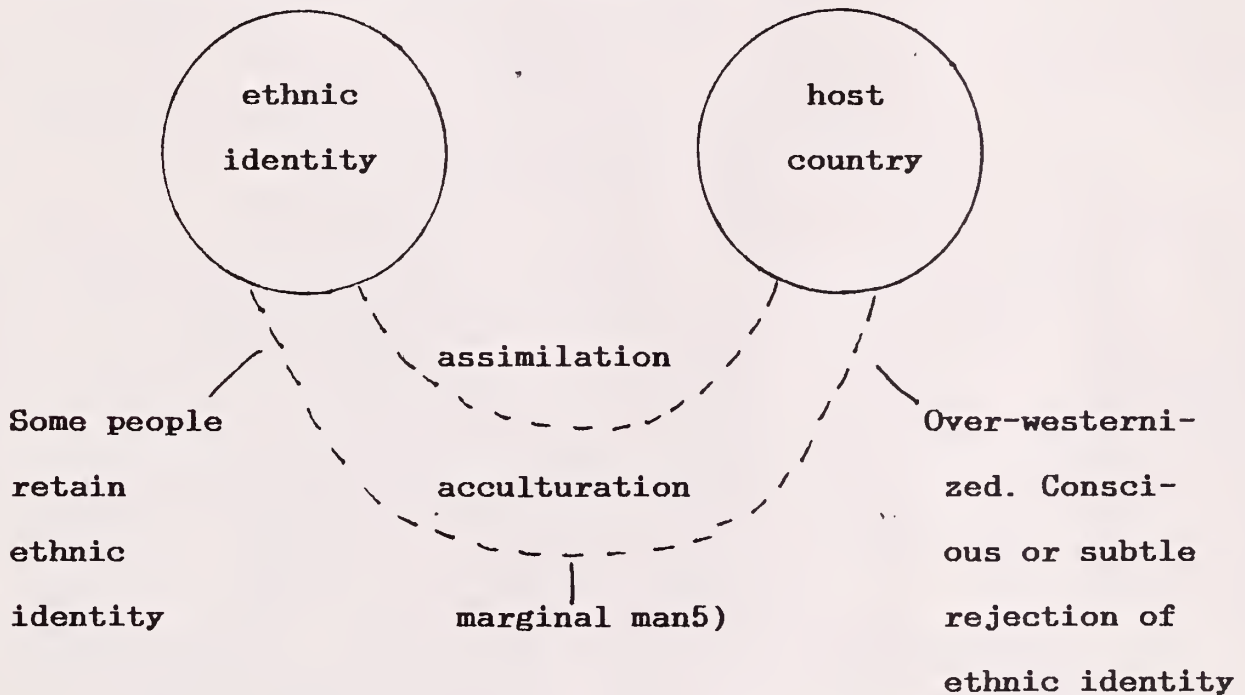
Ever since I came to this country as a seventeen-year-old youngster way back in the 1950's, I have had this vague but persistent feeling that something was fundamentally problematic with my existence here. Day in and day out, it is drummed into our awareness that we, Asian immigrants, are aliens, tolerated yet unwelcomed guests. After twenty and some years in this country I am still asked when I am returning to Korea. Almost every glance and gesture of many white Americans says to me, "What are you doing here? Why aren't you in your own country?"3)

These are only part of the problems that the Asian Americans face. They attempted to solve the problem by integrating multiple syndromes or even escape from these bi-cultural demands. They also experience the so-called marginal personality characteristics, such as ambivalence, excessive self-consciousness, irritability, moodiness, inferiority complex, lack of self-confidence, withdrawal syndrome, etc.4)

A survey was done on a large group of young Asian American immigrants in California. They were asked to write compositions about themselves. Very interesting things were noted in their compositions. The surveyor looked for the

most frequently used expression in their writings. The most frequently used phrase for those who resided in the U. S. for five years or less was "I am afraid..." Those who spent five to ten years in the States used "I think I know..." most frequently. For those who spent ten years or longer it was "So what... I don't care."

By using Donna Dong's illustration this unique situation can be interpreted in the following way:



By studying this above diagram we find that bi-cultural individuals face the demands of two cultures; in the Asian-Americans the way of life of the host country, the United States, and the way of the ethnic identity, the traditional Asian way of life coexist and they are often conflicting with each other. And there ^{is a} ~~are~~ whole spectrum of responses that

individuals have made to this double demand.

Some, by isolating themselves from the culture of the host society, have managed to retain their ethnic identity. Others have so accommodated themselves to the culture of the host country that they have consciously westernized. They have undergone what we call "assimilation." Still others walk the precarious path of "acculturation," with one foot in each culture, very much like the marginal men and women who can no longer identify with any one culture. In this regard, Dr. Won Moo Hurh, a Korean sociologist, made a diagram in his essay called, "Toward a New Community and Identity: The Korean American Ethnicity." The following is from his essay:

DEGREE OF CULTURAL ASSIMILATION

(Americanization)

		HIGH	LOW
Ethnic Identity (Koreanism)	HIGH	Pluralist	Traditionalist
	LOW	Integrationist	Isolationist

- 1) The traditionalist who is more Korean than American.
- 2) The integrationist who is still Korean, but tries to become more Americanized.
- 3) The isolationist who is neither American nor Korean.
- 4) The pluralist who is both Korean and American.6)

Dr. Sang Hyun Lee, Professor in Theology at Princeton Theological Seminary, says that we must call upon our fellow Korean immigrants to meet this sacred challenge instead of avoiding it through either ultra-nationalism or excessive assimilation.7)

This bi-cultural experience can cause a conflict in a person who tries to identify himself in these two different values, beliefs, and behaviors.

A girlfriend of mine calls me " a person with two faces." The reason, she says, is that I act differently at school and at home; I became very aggressive, enthusiastic, and outspoken at school, but at the same time I was quiet, passive at home and church. I hope she understands that I live in two totally different worlds. I have to be an American and at the same time, I have to be a perfect Korean too. At least this is what my parents expect of me. But the question is asked, who am I? I wonder who can give an answer to my question.8)

This Korean young boy's experience is realistic. He is trying to maintain his identity within these two different cultures. Differently from the European immigrants, Korean immigrants find much more difficulties in terms of assimilating to this culture. Let's compare

the Korean and American cultures.

	American Culture (Individual Centered)	Korean Culture (Relationship Centered)
Relationship	Egalitarianism	Hierarchical Relationship
Values	Individual's Rights	Duties and Responsibilities on assigned roles
Attitudes	Assertiveness and Self Expression	Respect for Authority
Identity	Personal Ability & Achievement	Status(position) in a group
Socialization	Active Involvement	Observation and Emulation
Thinking Style	Analytic and Detail Specific	Global and Impressionistic

9)

After a careful study of this above diagram, it is not ^{difficult} unusual to see this Korean-American teenager's bicultural ^{i/} ^{re} _^ dilemma, feeling as if he is a hypocrite. But it is perfectly appropriate and ^{even} _^ he is being wise to maintain these two cultures. Here is another side of spectrum whose experience is quite opposite from the Korean-American teenager.

I identify with my father. My father tried, in his own way he tried as hard as I am to make it in his terms in this

country. Yeah, I think he failed and I think he thinks he's failed. But his eyes I'm irresponsible. I'm fooling around and I'm an insult to him... We live in different worlds. And when my world comes in contact with his we just destroy each other. I look at the way he tunes the television set, it's all wrong. The people look like they're dead. They come on looking dingy, gray, the color of roquefort cheese. But that's the way he sees the world. And he lives in Chinatown, so it's in Chinatown, his world. And he can't see that it's partly my world, too. So you know, I'll never have his respect. And I could win a Nobel... prize, you know, and prove that my writing's been worthwhile and he'll say, "you dress like a bum." And then I see that I've broken the guy's heart. So I feel bad about it.10)

This internal struggle of being a Chines-American is a serious problem because it hits the closest to the person. It touches his or her identity, the self-image, the self-worth. Identity, then is

inseparably tied to culture, that is, to language and manner of thought and mode of behavior. It is utterly essential to know who we are and Whose we are, whether we plan to face another culture or not. By fighting, giving up, and imitating, we lose our integrity. Only by adapting, can we still be ourselves and feel good about ourselves, and be accepted at the same time.11)

However, this bicultural identity problem for Asian-Americans will continue in the United States because of the high visibility of Asians in a predominantly white society and the continuous coming of Asian immigrants.

Therefore, there are urgent needs in housing, employment, and bilingual education. But also there is a challenge to Asian-American churches to be the spiritual guidance in every aspects with sensitivity to Asian-American problems, problems like inter-racial dating and the conflicts involved in two sets of ideas about family structure and dynamics.

I have talked about some Asian-American problems. We also need to talk about a positive possibility. Dr. Won Moo Huh says that the Korean-American ethnic identity means the ethnic consciousness of pluralists, who have resolved their marginality toward the creation of a new "heterosis"-

something more than a sum of the two. He also says that there are many positive aspects of the marginal person: cosmopolitan outlook, objective attitudes, ~~inter~~^{inter}mediat^{ing} social role, high achievement motive, creativity, leadership role.12) For instance, Stonequist observes:

The individual who penetrates⁺ deeply enough into a foreign culture becomes a richer personality... Thus he is in a position to look at problems^m from more than one viewpoint, and to see the essential ethnocentrism of each. To some individuals(marginal persons) the situation is a challenge bringing about greater mental activity as a compensation for a questionable status. One form of adjustment, or at least of partial adjustment, for the marginal man is found through identification with the subordinate "oppressed" group, and perhaps the assumption of a role of leadership in that group.13)

The above observations are certainly true in the case of Jewish cosmopolitanism, achievement motive and creativity. Although the creation of such a heterosis requires intensive self-reflection. For Asian-American it may be relatively easier to grasp

what the American character is than the Asians. One does not have to study in order to understand American value systems. Within a few years after their arrival in the United States, they generally notice American major values.

However, what the Asian-Americans need is objective knowledge about themselves. For instance, what are the positive characteristics of their own cultures? How would the Korean-American (or Japanese-American, or Chinese^e-American) ethnic identity be compatible with the other Asian-American identity? In this regard, the birth of ethnic consciousness requires also a sense of mission and historicity in addition to marginality says Dr. Huh.

Many years ago when I was teaching at a small liberal arts college in the Midwest, I had the privilege of knowing a bright student, Mike, whose grandparents of Jewish background immigrated to the United States from Europe. Mike grew up in ^aWASP neighborhood, never attended synagogue, and did not know a word of Hebrew. And yet he seemed to have a strong sense of "Jewish" identity. When asked why, he answered. "But sir, I am a historical Jew!"¹⁴⁾

In conclusion, we now know that there are problems

in the Asian-American community that arises from
bicultural experiences. These problems
will not disappear overnight. And yet, in fact, with the
problem comes a possibility, a great hope,
that is it's OK to be a Korean-American, a Chinese^c-
American, a Japanese^c-American! And it's OK to say
I am a historical Korean(or Chinese or Japanese)!
That's a great possibility!!

Footnotes

- 1) Sano, Ray, The Theologies of Asian Americans and Pacific Peoples, p. 12.
- 2) Ibid., p. 10.
- 3) Kim, B & Lee, S. H., The Korean Immigrant in America, pp. 38-39.
- 4) Ibid., p. 21.
- 5) Marginal man: one who is "in between" two cultures or societies without wholly belonging to either one.
- 6) Kim, B & Lee, S. H., The Korean Immigrant in America, pp. 21-22.
- 7) Ibid., p. 64.
- 8) I have heard this story which was a case study of one of my colleagues. This Korean-American teenager is a son of a pastor in Los Angeles.
- 9) Pai, Young., Selected Findings on Korean-American Early Adolescents and Adolescents, pp. 18-19.
- 10) Sano, Ray., The Theologies of Asian Americans and Pacific Peoples, p. 13.
- 12) Domenech, Jo Anne, Cross-Cultural Marriage Part I, p. 4.
- 13) Kim, B & Lee, S. H., The Korean Immigrant in America, p. 24.
- 14) Ibid., p. 23.

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